



TEMPLE OF ILLUMINATI



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THE ILLUMINATED FAITH

MYSTICAL INTERPRETATION OF THE
GOSPEL OF ST. JOHN

IN HARMONY WITH HIGHER SOUL CULTURE AND IN ACCORDANCE
WITH THE NEW REVELATION



Temple of Illuminati

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AUTHORIZED TEXT-BOOK OF THE TEMPLE OF ILLUMINATION

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INTRODUCTORY

Son in whom I am well pleased." For you will have become, in truth, the Son of the living God.

The mission of the present book is two-fold:

One of its missions is to give a Spiritual, a truly Mystical interpretation to the teachings of one of the most beloved disciples of Jesus. The other is, to point a way whereby mankind may so live and so believe, that they may, here and now, in the present incarnation, come to know the Christ at his second coming, that they may reach regeneration, the perfect state of salvation, for which all men should seek.

Incidentally, the mission of the book is, also, to indicate to mankind the great work of the Illuminati and its Soul Science, through which all men may become the Sons of the living God, all men thereby may come to know God and may be an eye-witness to the coming of the Father in the glory of the Holy Fire.

Finally, we desire to call the student's attention to the last two chapters in the book, wherein it is clearly pointed out that the crucifixion, and the arising from the tomb, of the Master Jesus are realities, and that, according to his own teachings and those of others of the old Masters, all men may, if they will, so live as to pass through the same ordeal.

Sincerely,

THE AUTHOR.

Thanksgiving Day, 1912.

LESSON ONE

“In the beginning was the Word, and the Word was with God, and the Word was God.”

St. John 1:1-9.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

The Word, in the sense used here, means everything that was. It included the earth, the sea, the sky; for all was God. In the beginning, nothing as yet had manifested. Everything that was, was in embryo. It was yet to take definite shape.

2. The same was in the beginning with God.
3. All things were made by him; and without him was not anything made that was made.
4. In him was life; and the life was the light of men.

Life was still a part of the Word; for it had not yet manifested in separate beings. It was not yet personified in bodies, either of man or of creatures inferior to man.

5. And the light shineth in darkness; and the darkness comprehended it not.

Unless man has become illuminated, he does not recognize the light within himself—a light which is, in reality, the true light. He does recognize the light of the day, because that is in direct contrast with the darkness of the night. But the true light, which is in himself, he does not recognize; because, not having become illuminated, he cannot comprehend it.

6. There was a man sent from God, whose name was John.

All men who become illuminated are sent from God, because they have learned to know God. They know the truth as God would have men know it; and they are able to teach

men the truth, and show them the way. Thus, in very truth, are they sent from God.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

When man lives the true life he will reach Illumination; and, when he has reached Illumination, he will live the life of an illuminated being. He is then a witness of the Light; for his acts conform to the Light that he has found within himself. Through the teachings of such illuminated beings, will all men receive instructions; and, seeing the life led by the witness of the Light, they come to believe in the Light that is sent by the Father through his sons.

8. He was not that Light, but was sent to bear witness of that Light.

John represents the personality, the man, the outer being, or the shell that is visible to all. The Light is the Awakened Soul within man, it is the Illuminated Being, the Christos. The Soul can manifest only through the body, which is fittingly called the temple of God. John is therefore not the Light, but the representative, or the medium, through which the Light can manifest. It is possible for all men, like John, to become witnesses of the Father and to manifest the Light so that others may see and know God.

9. That was the true Light, which lighteth every man that cometh into the world.

The Light of Illumination is the only true Light; for this Light can shine, and does shine, through the night as well as through the day. It is always present with those who are illuminated.

LESSON TWO

“But as many as received him, to them gave he power to become the sons of God.”

St. John 1:10-12.

10. He was in the world, and the world was made by him, and the world knew him not.

By God were all things created. He is in the world to-day as he was in the long ago; but the world knows him no more in the present day than it knew him in the past.

Materialistic man can know only the things of the material. Materialism can know nothing whatever of the things that are eternal. For this reason the world cannot know him.

Those who have received the Light, those who have reached Illumination by living the true life, know him. Only through Illumination, through finding the Soul—the Christ—can man know him. When Illumination is accomplished, man is no longer of the world, but of the Soul; because he knows the Soul, and has attained Soul Consciousness.

11. He came to his own, and his own received him not.

He came to all his creatures; but, being blind, they could not know him. The blind cannot see the light. The spiritually blind cannot see the divine Light. Only those who have been awakened, illuminated, can know him. God comes to all today as He came to all in the far past. They cannot recognize Him; because, not having cultivated their soulual faculties, they cannot become conscious of Him.

12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

To live the life indicated by the Divine Law, means “to

receive him.” In proportion as we live such a life do we receive him. As we receive him, we become illuminated, we become conscious of the Soul, we find the Christ. Receiving him refers not to a definite act, but to a prolonged process. In meeting the conditions of this process, we truly become the sons of God. Becoming sons of God refers to prolonged stages of growth rather than to a specific act. It is the privilege of all men to become sons of God. All men have free-will to decide what they desire to become. If they choose the true life and if they live in harmony with the divine standard, they will reach Illumination. Through Illumination, through Soul development, they become the sons of God and become recipients of the power that always attends Illumination.

No longer can man deny that he is potentially the son of God. No longer can he admit himself to be a poor, depraved creature; for God himself teaches that, if man will receive Him, he will have the power to become the son of God.

Man alone is responsible for what he is. God gave him the privilege, and still gives him the privilege, to become his son. If man refuses to accept this privilege, he alone is responsible.

But no man will believe in him, unless he accepts the teachings and lives a life in accordance with the teachings; because the material man can believe only in the material world. Darkness can not know the light. For the same reason it is impossible for the materialist, the one who is not awakened, to believe in his name.

“But as many as received him, to them gave he power to become sons of God, even to them that believe on his name.”

The same opportunity is open today. All who will, may accept.

LESSON THREE

“Which were born, not of blood, nor of the will of the flesh,
nor of the will of man, but of God.”

St. John 1:13-17.

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

That which is born only of blood is an animal; for animals are born of blood alone. He who is born of the will of the flesh is born in lust and not of God. He who is born of the will of man is merely an intellectual being. Only he who is born of God, of love, or in love, is truly a man.

Man may be born of flesh, of blood, and of mind, and still not truly be man. But he who is born of blood, of flesh, and of mind, and who was also conceived in love, and who, through love, has developed his soulual nature—such a man is truly born of God.

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

In this sentence, the Word means the soul that has taken on the body of flesh. It is the soul conceived in Love. Such a soul is full of glory, and this glory of the soul is like the Father.

Jesus, born in love, was the Word made flesh. Jesus represents the soul taking up flesh in order to manifest. He was full of grace and truth; because he was born in love and in truth. All men, by living the ideal life, may manifest this same glory. They may have the same power. They may be full of grace and of beauty.

15. John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me: for he was before me.

John knew that, through some one born of woman, the glory of the Illuminated Soul would be manifested. Through living the true life, John had become partly illuminated. Therefore he was able to prophesy that one was to come who would manifest Illumination of Soul in all its glory.

Jesus, not only born of blood, flesh, and mind, and conceived in love, but also thoroughly trained in all that was conducive to Illumination, became known to John. John at once recognized him as a Master, as one who had become the son of God, as one who possessed the power of a son of God.

16. And of his fulness have all we received, and grace for grace.

All men have potentially received all that Jesus received. Therefore all men may have the same power, if they are willing to live the Christ-life. If we obey the laws of the Father, we will receive grace for grace. As we live the life that leads to Illumination, Christhood, or Sonship, we will receive the fruits of such a life. All men have received of his fulness, all men have the same free-will to choose between that which leads to Sonship and that which leads to destruction of the soul.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

Moses had received the laws of life; but it was Jesus who manifested Divine Illumination. It was Jesus who showed to mankind that Sonship might be attained by all those who would *live* the truth as it had been taught by Moses and the prophets.

LESSON FOUR

Only he who has reached Illumination and has found the Christ, can see the Father.

St. John 1:18-27.

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Man, being of the flesh, can neither see nor understand the Soul. Only as he heeds the divine decree, "Love one another," is he given the key that unlocks the door to the Temple wherein God dwells.

As man lives in accordance with the Divine Law of Love, does he manifest the characteristics of the Law of Love. This manifestation begins in the center of the being; for there first arises the impulse to live the true life. Manifestation necessarily begins within; for it is within our own being that God dwells. As growth continues, in time we manifest the Father in our outward appearance, and in our daily conduct.

But, even with such manifestation as this, we do not yet see the Father. Outer manifestation is only a reflection of the Father that dwells within the temple. However, as we continue to grow more and more like the Father, as we cleanse the temple more and more so that the Father may dwell therein, Soul Awakening takes place. It is to be emphasized that Soul Awakening is a long-continued process, which finds its culmination in Soul Consciousness, or in Illumination of Soul. Only after maturity of Soul Consciousness has been reached, can it be truly said that the Soul—"the only begotten of the Father"—hath seen Him and known Him.

It is not man that sees the Father; for man of himself is nothing. It is the Awakened, the Illumined, Soul that can behold the Father "whom no man hath seen." The

THE ILLUMINATED FAITH

Soul, piercing through physical eyes, as into a mirror, can behold, face to face, the Father whom no man hath at any time seen.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

Though a great prophet, John had not yet reached Soul Consciousness. In his teachings, he had gone no farther than to emphasize the mind's power to create. The mighty powers and the manifold faculties of the mind John expounded to the people. He explained to them how to use mental forces in order to free themselves from unsatisfactory conditions; he explained to them how to accept the One who was to come after him. But he fearlessly confessed that he was not the Christ.

Science of Mind, though a potent factor in life and though the means to building of Soul, is not in itself eternal. However, that which the awakened mind consciously builds, or creates, is eternal.

21. And they asked him, What then? Art thou Elias?
And he saith, I am not. Art thou that prophet?
And he answered, No.

The prophet Elias lived before John. The only way by which John could be Elias is, to have been a reincarnation of him, or the soul of Elias returned to earth. The questions of the people concerning John indicate that reincarnation was not a strange doctrine. Furthermore, it was contradicted at no time either by John or by Jesus or by any of the Masters.

John did not say, "How can I be Elias since he is long dead, and passed to the Beyond?" He simply answered, "I am not he." By this simple answer, he admits the possibility of Elias's return to the earth.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

The mind, which John the Baptist represents, may be great and powerful, it may indeed hold the secret of creation; but, until the mind has found the Light, until such time as it has received Illumination, it is like "one in the wilderness." It is surrounded with darkness—a darkness through which it cannot penetrate.

Just as soon as awakening takes place, the mind is free from darkness, it has come out of the wilderness. Moreover, through wise direction of its creative faculties, it has made "the way straight;" and, through creation of new conditions in its own kingdom, it has made possible for the Soul to become Conscious, or for the Christ to come forth.

The awakened mind is "the voice of one crying in the wilderness." The awakened mind recognizes that the things of the flesh—things of the carnal nature of man—are not permanent, or eternal; thus, it desires, it "cries" for, better things.

Through the continual "cry," the continual desire, for better things, it builds the Soul; and, in time, the Christ comes forth.

24. And they which were sent were of the Pharisees.
25. And they asked him, and said unto him, Why baptisest thou then, if thou be not that Christ, neither that prophet?
26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Baptism with water refers to mind awakening—that is, the awakening of the mind to the higher possibilities of the

soulual nature of man, and to the part that mind must play in the development of the soulual nature. Thus, it is evident that baptism with water—or mind awakening—is necessary, before there can be an awakening of the soul.

Just as long as the mind of man is satisfied with the things that give pleasure and contentment to the flesh, just that long is his better, higher nature truly asleep, or in a dormant, unawakened condition. He may seem to be a success in business or in social or in governmental affairs; but he is not truly awake to the higher interests of his own higher nature.

As he awakens to the fact that his nature requires something more than material interests; as he searches for that which will satisfy his higher nature—he is said to be in the process of “awakening.” In his search, he finds “the way, the truth, and the life” that guides his mind in the construction, or the building, of the Soul. Then he is said to be “baptized with water;” or his mind is awakened; or, to express the thought in other words still, his mind has become the Awakened, or the Illumined, Mind.

It has become thoroughly awake to its function in the divine plan—its function of creating such conditions that the soulual nature may properly unfold. It has become Illumined in the sense that it sees clearly “the path” that leads to Illumination of Soul, in that it can visualize clearly the ideal temple structure of the Immortal Soul. It has an intelligent grasp of the principles and the methods that underlie development of soulual powers. To the mind that is truly awakened, so clear is knowledge concerning the principles of Soul Building that he can explain them to others.

This figure, common in sacred literature, is drawn from the statement, “Know ye not that ye are the temples of the living God?” The Soul of man is the temple of the living God. There is a science of Soul Building, there is a science and an art of Soul Architecture. The principles underlying this science and this art are as exact as those underlying the construction of a massive stone structure. It stands

to reason that the Master Architect must understand in detail the principles, the laws, the artistic devices of temple building. Equally true is it that the mind of man must have an intelligent comprehension of the principles, the divine laws, and the artistic devices that underlie architecture of Soul. When the mind has truly awakened to a realization of these laws and principles, and is willing to assume its rightful place in the divine plan as the master architect of the Soul, it has truly become the Awakened, or the Illumined, Mind.

But it is to be distinctly emphasized that awakened, or "baptized," mind is not the Christ. Rather is it the "fore-runner of the Christ." The Christ comes after the awakened mind has builded the Soul, or after the awakened mind has, in turn, awakened the Soul. After the Soul has truly been awakened, the mind of man is as nothing, or is supplanted; for the man whose Soul is awakened, no longer uses the mind centered in the head, or in the brain, for the greater work of Soul Building and of Soul Illumination; but he uses the Mind of the Center—the Great Center upon the Altar in the temple.

LESSON FIVE

When man becomes illuminated, then does the Fire of Illumination descend upon him like a dove from heaven.

St. John 1:28-37.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.
29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Those who have become awakened to the fact that the things which belong to the flesh are not eternal, those who

have been baptized even by water, or understanding, will at once recognize those who have reached Illumination, or Christhood. There is the Light of Illumination surrounding these at all times, which can easily be recognized.

When we have reached Illumination, or the Christhood, our sins are taken away; for, during the transmutation process through which we have gone in order to become illuminated, we have freed ourselves from past evil. This we did by transmuting the evil into good, and by good works and constructive thoughts.

We can then take away the sins of the world, not by forgiving them, nor by taking them upon ourselves, but by teaching the truth and helping men to travel the right path. Only through knowledge can we free men from their evils; for evil is ignorance of the truth and the Divine Law.

John beheld and recognized the Lamb of God. Through continual cultivation of his soulual nature, and through continual obedience to the Divine Law in the affairs of life, he had at last reached Illumination. He beheld the Light, which is the Lamb of God.

30. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

The awakening of the Soul, the Divine Illumination, can not come before the awakening of the mind. Unless the mind becomes convinced of its darkness, it can not seek the light—the light that gives Immortality.

“For he was before me.” If John had referred to the physical man, he could not have meant Jesus, because John was born before Jesus saw the light of physical day.

The Christ is always. There never was a time that he was not; for he is of the Father. But man did not always know him, and though the Christ was manifest in Jesus, man did not know him.

31. And I knew him not: but that he should be made manifest in Israel, therefore am I come baptizing with water.

At the time to which John refers, he did not know the Christ, he had not become illuminated; but he was dissatisfied with the attainment he had reached. He had faith that there must be something which would bring satisfaction and deeper knowledge. And, in order that this something might manifest in Israel, or in darkness, he was willing to make definite use of the powers of his mind to awaken and to stimulate his soulual nature, so that the Christ might come forth, or manifest.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

When Soul Awakening took place, when Soul Consciousness became a reality, there was an influx of light, which appeared to him as a dove coming from the skies.

This is Illumination; and in like manner does it come to all those that use the awakened mind for the awakening of the Soul.

When Awakening, or Illumination, has taken place, then do we testify of it, or "bear record"—not in words only, but in deeds in our relations with men. Perhaps a word of warning is needed here, as oftentimes elsewhere: we must remember that the practical things of life are in no wise to be severed from the so-called spiritual. *The Divine Law pertains to our relations with men*; and it is impossible for the habitual recluse, or hermit, to attain the highest estate of Soul Consciousness. In other words, the practical dealings of human life in relations with others on the social plane and the business plane, and in connection with daily home interests—*these very things, these very conditions, are the means by which* Soul Consciousness is to be attained.

33. And I knew him not: but the one that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Who was it that sent John to teach the truth and the power of the mind? It was none other than his own Awakened Mind. The Voice that spake to him and bade him do these things was the Voice of Conscience; for, when the mind is stimulated to better things, the conscience also becomes aroused and active, and urges one to live a different life, and to get away from those things which give not life, but death.

When the Spirit, or the Light of Illumination, descends upon anyone, that one is said to be Awakened, or Illumined, in Soul; or, he is said to have attained Soul Consciousness. When one has truly attained Consciousness of Soul, he is able to baptize with the Holy Ghost; for the Light, which is the Holy Ghost, has descended upon him and belongs to him. This Light remains with him; for he has created it through his thoughts, his desires, and his deeds for humanity.

34. And I saw, and bear record that this is the Son of God.

After Illumination of Soul takes place, there is no more denying of the Father. The Illuminated One sees the Light, and knows where the Light is. He knows that it is of the Father, and that, through receiving the Light, he has become the Son of God.

Can it be denied that man is divine when he has attained Illumination? "Jesus answered them, Is it not written in your law, I said, Ye are Gods?"

35. Again the next day after John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

What is the difference between saying, "Behold the Lamb of God," and saying, "Behold a god?" Illumination, or Soul Consciousness, makes a god of man. How great a god he will be, depends entirely upon the work that he shall do. Greatness is in doing, not in the mere possession of power.

To the uninitiated, to those who are inexperienced in the self-effacement necessary to growth of soul, these statements

seem bald and bold and startling. But it must be remembered that the Illumined One never makes such a claim for himself. Again, it must be emphasized that, to realize within one's own experience the divinity of humanity and the possible Godhood of humankind, demands a depth of humility and meekness and self-renunciation that transcends the imagination even of those untrained in spiritual things. Genuineness of humility and meekness, sincerity in effacement of the limited personal self, must equal in depth the seeming transcendent exaltation of a consciousness that identifies itself with the Infinite.

37. And the two disciples heard him speak, and they followed Jesus.

LESSON SIX

The man who leads the people from ignorance to light is a Messiah to his people.

St. John 1:38-51.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

From this it would appear that these two disciples left John, the Awakened Mind, and followed the Master, the Awakened Soul.

The awakened mind always seeks the Christ, Illumination of Soul; and Illumination comes when no man is aware of it. The change of consciousness from the Illumined Mind to the Illumined Soul is gradual; but Illumination comes in an instant, and when man least expects it. One must pass from the awakened mind stage of consciousness to the

awakened soul stage; then, one must live in the consciousness of Soul, instead of in the realm of mental consciousness, which has now served its purpose. Mind Consciousness must be supplanted by Soul Consciousness. Realization is transferred from the intellectual center to the Supreme Center in the temple of God.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

If Andrew had not used the awakened mind for the building of a Soul, for its Illumination, he could not have recognized the Christ; for no man can know the Christ except the one who finds the Christ.

The awakened mind had served its purpose, and Andrew had become Soul Conscious; he had attained the consciousness that recognizes God within the temple.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a Stone.

A stone or rock is always the same. To build upon a rock is to have a firm foundation. In the work of Illumination, the foundation stone is obedience, and Simon means "to obey."

43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Philip means "one who loves."

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

Bethsaida means "the house from which is brought forth," and may represent the physical man in which the Christ may be brought forth.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Nathanael means "that which is from God." Through Love (which is of God), we can, if we will, make the body (which is the house of production) bring forth the Christ (which is from the Father, from God).

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Can any good come out of that which represents the body, that which seems to do only with generation (for Nazareth means "the house which produces")?

Only when generation, or the principle of generation, is used for regeneration, can there come forth that which is to live, that which is eternal.

Jesus, the body of flesh, came forth from the house of production which is Nazareth. But this same Jesus, itself a house of production, when living the life of love, or regeneration, will bring forth the Christ, which is from God.

Out of the body, which seems vile and degraded, must come that which is glorious and immortal, just as the lily, purest of flowers, has its root in the bed of slime.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael was free from the darkness that enshrouded the Israelites. He was not possessed of the ignorance and therefore the self-righteousness of his kind. In him there dwelt love which is of God.

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

He that lives in love, though still following the laws of generation, will be known at once by those who have under-

standing; for the love in the heart manifests through the whole being. None who possess love can conceal it; none who possess hate in the heart can conceal it; it manifests whether we will or not.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Love in the heart of Nathanael (that which is from God) had accomplished its work and had awakened Soul Consciousness; and he knew the Son of God without being told by anyone. Illumination always brings knowledge; and the greater the Illumination, the greater the knowledge.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

Through doing little things, we develop power to do greater. Works begin in faith; but, as our works show results, faith as such is no longer necessary. Faith has given way to knowledge; or, faith has become knowledge; and, through knowledge, it is possible to do still greater things.

As we continue in the path of obedience to the Christ Ideal, the light of truth illumines our way more and more; the warmth of love gives us more and more fervor; and the chemic quality of a masterful will transmutes more and more thoroughly the undesirable tendencies of our natures into desirable—and, eventually, if we persevere and remain steadfast, Illumination of Soul results.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Heaven is within us, within the temple wherein dwells the living God. When the body has become free from animal desires, Illumination comes; and, through Illumination of Soul, we find heaven, or the state of peace.

Heaven is not a place, but a state of being. Before we can know heaven, we must cleanse the temple so that it may

be a fit dwelling place for God. When God dwells therein, we shall see heaven open; for we see the Light therein. Unless heaven is open, unless the doors of the temple are unsealed and the veil rent in twain, we can not see the Light that burns on the Altar in the Temple.

LESSON SEVEN

Where there is no mind there can be no Soul, because there is nothing wherewith to build the soul.

St. John 2:1-17.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
2. And both Jesus was called, and his disciples, to the marriage.
3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
4. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

Jesus had nothing to do with material wine at a wedding feast where there was giving in marriage. His work was to teach the greater marriage, that of the Soul with the Father.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

That which the divine laws teach us we must do if we desire the fruits that come to man through obedience. Unless we heed the dictates of the higher teachings, we cannot reap the benefits therefrom; rather, we must reap the punishment that disobedience causes. *Whatsoever the Voice Within saith unto you, do it.*

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water.
And they filled them up to the brim.
8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.
9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,
10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

Water represents the mind and the mental forces. Wine is always a representation of Life, or that which is Spiritual, or that which belongs to the Soul.

To obey him means to use the mind and the mental forces, the thoughts and the will, in such a way as to transmute, to draw up, the physical and the mental energies so that they become "wine." Unless we obey the Divine Law, unless we do whatsoever the Law of Love and Truth indicates, there can be no good results. "The jugs"—that is, our body—must be filled, the mind must be whole, or complete; then we must use the mind in such a way as to draw up these forces. When we do this according to the Divine Law, they—"the waters"—are transmuted into "wine." In other words, the mental forces have been changed into Soul forces. This narrative is a beautiful parable of the spiritual process of Transmutation. It refers to the true Alchemy, or Spiritual Chemistry—the art of transforming undesirable tendencies of character into Christ-like graces of heart.

The bridegroom is he who has accomplished the work. He has wedded. The Soul, through its Illumination, or Awakening, has become one with the Father; it is become the Christ, the Son of God.

In this work, the mind forces, or "the worse wine," are used first in order that "the good wine," or the results of transmutation, may be last.

In the world of sense, the good things are used first, leaving the worse until men are satiated and no longer have keen taste or sense.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The Transmutation of evil into good, of the base qualities of character into "pure wine," seems a miracle to those who do not understand the principles of transmutation. It can be brought about only "in Galilee;" for Galilee is "the place of continuation," the place of continuing in the work until it is accomplished. Transmutation, or Spiritual Chemistry, is a long-continued process.

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13. And the Jews' passover was at hand, and Jesus went up to Jerusalem,

The Passover of the Jews had degenerated into nothing more than a feast, something which was not even representative, or symbolic, of the true Passover. The true Passover means passing from the evils of life, and from evil ways to true life and to faithfulness in obeying the Divine Law.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Even the temples of the Jews were used for ignoble purposes, and not for the symbolic worship of that other Temple not made with hands.

The material temples of the earth are in representation of the temples wherein God dwells. A temple is the place of prayer where men should go to be taught the Divine Law, where they should be shown how to live according to the Divine Law, and how, through thus living in harmony with the Law, to purify the temple of their own being so that God may take up his abode therein.

All temples are but symbols of the temple of Man, the center of which is the Holy of Holies, wherein is the Altar, whereon is the fire of the Vestals, the fire that should never be allowed to go out, but that should be kept burning continually so that it is "a Light which lighteth every man that cometh into the world."

Not only had the Jews lost the meaning of their Passover, but they no longer had a knowledge of their own divinity. The Father no longer dwelt within them; for they had so far degenerated that they did not even recognize the truth that their temples represented.

Instead of being the house of instruction, and symbolic of the Divine Temple wherein God dwells, they had become houses of trade, the home of money changers.

15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

As the temple built by man is a symbol of the Temple not made by hands, so are "doves" the emblem of truth, of light, and of purity. There are forces in man's nature which are for the building of the Immortal Soul; but man is prone to use these forces for base and ignoble purposes. The doves are symbolic of these forces and energies in man's being—forces, pure in themselves, but admitting of a wrong, or perverted, use on man's part, or even of being thrown away or "sold." Instead of using them for worship of the one Father who is in the temple, the Jews were making merchandise of them, selling them, or casting them aside.

No man can find the Father unless he cleanses his temple, and then sets free the doves—raises the forces, which are pure in themselves, up to the Altar, and there presents them as gifts to the Father. Only in this way can the transmu-

tation, or Passover, take place, so that man may pass from man to God; from carnality to souluality; from degeneracy to Christ-like qualities of character.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Unless the forces given to us by the Father are used for the purpose for which they were intended, they become as ashes; for the zeal with which they are used for pleasure and even profit will destroy them; and there is nothing left wherewith to light the Fire upon the Altar whereby man may attain Immortality of Soul, and Sonship with the Father.

LESSON EIGHT

He who lives for the body alone shall find death; but he who uses his body in obedience to the Divine Law shall live.

St. John 2:18-25.

18. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

The Jews, like men of the present day, always wanted to be shown some man-given authority for every act. Fitness for a work was not recognized then any more than it is at the present day. In order to teach that which he held as truth, man had to show some authority from some other man or set of men. In order to heal, he had to have authority to heal. No matter how truly fitted he was to teach or to heal, only man-given authority was recognized.

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
21. But he spake of the temple of his body.

Jesus had reference to himself. He simply wanted to tell them that, even if they did destroy him, or rather, if they killed him, in three days he would arise again, and that the temple would be as complete as before.

Jesus was taught in the East; and, in the East, things have always been looked upon from two sides: the side that people generally consider as the only real, and the other side—the poetical, or the ethereal, or the Mystical—which is the only real, because it is the Immortal aspect of things.

Besides this, everything has a symbolic counterpart. “As below, so above” was the Law of Hermes. Consequently, we find that the body of man is the only real temple; for therein we must truly worship the Father, not by words called prayer, but by prayer which is true desire, and by deeds which have their beginning in true thought.

Now the temple wherein God truly dwells is symbolized by temples of stone where mankind attempts to worship God through words of praise. These temples have their use and their purposes and are an honor to God when the service is an honor to Him.

Jesus had reference to the real temple, the body of man; but the Jews understood him to mean the temple building in which they worshipped.

In order that the seeker after truth may understand this more fully, we will again quote this verse and then follow it by 1 Cor. 3:16-17.

“But he spake of the temple of his body.”

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

This is an interpretation which no one can gainsay unless the scriptures are denied.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.
23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

It is very easy to believe in a man after we see him display power; but mere belief, or faith, in him will not give us like power. Only as we obey the same laws, and as we live the same life, and as we make the same effort, can we come into possession of the same power.

Faith we need to have; for otherwise we will not put forth effort. However, faith without work, without effort, is dead. It is only through faith accompanied by effort that we can *become, and accomplish, and achieve.*

24. But Jesus did not commit himself unto them, because he knew all men,

Having become Illuminated and free from the selfishness of the flesh, Jesus could read the hearts of men. His intuitive powers being awakened, he could instantly feel whether a man or a woman was sincere.

25. And needed not that any should testify of man: for he knew what was in man.

Experience is our best teacher. It is only as we know the passions, the strength, and the weakness of man, that we can truly understand men. For that which is in one man is in all men though in a greater or a less degree.

LESSON NINE

He who has not been reborn—that is, he who has not attained Regeneration, or Illumination—cannot know God.

St. John 3:1-8.

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Throughout the Old and the New Testament, great care is taken in giving the names of all those who took part in the Divine Drama. This is because, in Oriental Poetry, or Symbolism, every name had a special meaning; and, when understood, this hidden meaning connects the entire Drama. Nicodemus means "a man of innocence," or "free from guilty actions;" and the account fully carries out this idea.

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

This is identical with his other sayings: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

In order to be born again, we must first be converted. To be converted, means to free ourselves from the desires of the flesh, and to encourage the desires of the heart, or desires that belong to the Soul.

Conversion means "change," change from a low estate to a higher. It cannot mean the change from a higher to the lower, that would be retrogression. To have become converted means that the mind has become awakened to higher interests, and has found that the desires of the flesh, material pleasures and works no longer satisfy. To become converted means to seek after the Truth that will satisfy the soul. To have found "the way, the truth, and the life," by which one may intelligently use the mental powers for the higher work—that of regeneration, or Soul Building—means conversion.

But conversion is not the same thing as regeneration, or being born again. Rather is it the path that leads to re-

birth. To be born again, in the sense of regeneration, refers to the process of developing, or building, the Soul, through conscious use of mental powers intelligently applied in that specific direction and to that specific end. It refers to the great change when the divine spark of soul within man has become the Christ Child, when Illumination of Soul has taken place. This is being born again; for it is giving birth to Consciousness of Soul, or of the Christ.

Distinct emphasis must be placed on the fact that this does not mean giving birth to the soul; for the divine spark, or soul-germ, has always been within man's nature, though in an inert, or sleeping, state. The new birth is the awakening of the soul *into Consciousness as an entity*. It is the ascent of individual consciousness from the plane of mind and mentality to the higher plane of Soul and Souluality. It is the process of developing the soul-atom from a negative, dormant, potential state *into an active, dynamic state of individualized consciousness*.

"For I am the resurrection and the life." Rebirth, or birth of Soul Consciousness, is to be identified with "the resurrection and the life." It is a resurrection from the condition of death and inertness to "newness of life." The Soul, thus brought to newness of life, lives after everything else that pertains to man's existence has returned to their primitive elements.

No one can see the kingdom of God, nor know of it, nor realize where it is, unless birth of Soul Consciousness has taken place.

4. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Nicodemus did not understand the meaning of Jesus's words. He thought that Jesus had reference to the body.

In a sense, it is even true that the body must be reborn; for, before Soul Consciousness, or Illumination, can take place, the body, which is the Temple of the living God wherein the Soul must find heaven, must be completely

changed through holy desires, thoughts, and through a specific mode of living. This brings about a rebirth of every atom of the body, without the necessity, however, of being born again of woman.

Even this Nicodemus could not understand; for he had knowledge only of the one mortal life.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

In the light of this verse, we must consider man as being born three times. The first is when he comes forth into the world from the womb of his mother. This is the birth of the body, which carries with it the divine spark which is to become the Illuminated Soul, or Son of God.

The second birth, or that of water, is consummated when the mind awakens to the fact that it is not all of earth to live, and seeks for better things than the mere gratification of the material being, or the senses. When man awakens to the conviction that his mental faculties, his creative forces, are given him for the specific purpose of cultivating the soulual nature of his own being; when he accepts this as the highest function of mind and mental powers; and when he deliberately, conscientiously, intelligently sets about the great work of directing his mental faculties in channels of soulual culture and growth—this experience and settled purpose and clear conviction is what is meant by the second birth, or “birth of water.” This experience is elsewhere called Mind Awakening. In other words, when man has a clear vision of the wonderful possibilities of his own mental, creative faculties specifically directed toward interior development, or Soul Building, it is said that his mind has become the Awakened, or the Illumined, Mind.

The third, the real birth, that of the Spirit, is consummated when the great work of cultivating the soulual nature which the mind has previously accepted and entered upon, has been accomplished. Through mental activities definitely and carefully directed, the awakened mind has made

such conditions in its own Thought World, *its own Realm of Causation*, that the soul has passed from a potential, non-conscious, non-individualized state of existence into a dynamic, conscious, individualized state of being. The man has reached Soul Consciousness. Illumination of Soul has taken place. He has attained the Christ Consciousness. It is then that he sees God, that he enters into the kingdom of heaven; for the resurrection has taken place. Like Jesus, he can now say: "I am he that liveth, and was dead."

This is the true rebirth; for it is regeneration, change of heart, raising from death to life.

6. That which is born of flesh is flesh; and that which is born of the Spirit is spirit.

There is the natural body, which is Adam. It is of the flesh. It is that which is born of mother earth.

Then there is that which is born of the Spirit. This can come only through regeneration. In germ, it comes from the Father originally as a divine spark. It is enveloped in the Spirit, which also comes from the Father. Now, it is required of man to free this divine spark, or soul-germ, from its envelope, as the butterfly is set free from the cocoon; or, as the plantlet is set free from the outer shell of the seed. This is that which is born of the Spirit; for it has been carried by the Spirit.

It is this divine spark from the Father which is sown in the natural body; through the activities of the awakened mind, from the spiritual body in which it has been enveloped in the chrysalis state, as it were, the divine spark is brought forth a Conscious Soul, in the image of the Father, an individualized entity, to sit on the right hand of the Father.

7. Marvel not that I said unto thee, Ye must be born again.

LESSON TEN

If ye love the truth that makes us free, we will be willing to lay our carnal desires upon the altar and to transmute them into the qualities and essences of Illuminated Soul.

St. John 3:8-18.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

We can see manifestations of the Conscious Soul, but we may not know where it is unless we ourselves become illuminated.

He who has become illuminated, Soul Conscious, or "born of the Spirit," will do the works of the Father. Man can see these works, for they are the material manifestations; but he cannot know the power that produces these manifestations unless he himself has become Soul Conscious.

To be "born of the Spirit" means to have found the kingdom of heaven. Jesus said of this: "Neither shall ye say, Lo, here! or lo, there! for, behold, the kingdom of God is within you." The manifestations of this kingdom others may see; but, unless illuminated, they cannot tell whence, where, or whither.

9. Nicodemus answered and said unto him, How can these things be?
10. Jesus answered and said unto him, Art thou a master of Israel and knowest not these things?
11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

Jesus speaks not alone of himself, but of all those who had lived according to the Divine Law, and had become Soul Conscious, or Illuminated.

All these had been witnesses of the resurrection, and had beheld the Holy Ghost, as of Fire, descend upon the Altar and there light the Flame in the temple of the living God. They spake not of things which they merely believed, but of things which they *knew*—things which they had themselves experienced, as indeed all men may experience who are willing to live in harmony with the Divine Law and to make conscious, deliberate effort to reach Illumination.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

The man of the earth can comprehend only the things that are of the earth; and only he who has himself experienced Illumination of Soul can comprehend the things of the Soul.

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Even the Son of man cannot enter heaven unless he has first become the Son of God through regeneration. The divine spark comes from the Father who is in heaven; but this divine spark, which dwells in the Son of man, cannot ascend into heaven until it has become the Son of God through regeneration.

Heaven is not a place but a state of being, or consciousness. This is amply verified throughout the teachings of Jesus: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

There can be but one interpretation of the divine mystery—that is, that none can enter the kingdom of heaven until they have become enlightened, which means illuminated, or Soul Conscious; for, through the process that brings Soul Consciousness about, the state known as heaven is established in the temple of Man.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

The mystery of the serpent is the process of regeneration—the act of lifting up the forces within us, and of transmuting them into life and love, and eventually leading to Illumination. These forces are constructive or destructive, depending on how they are used. If they are used for constructive purposes, the result is more life ; but, if the serpent is allowed to creep upon the ground, the end is death.

Just as the serpent was lifted up by Moses and brought to life, so must the Son of man, the natural man, be lifted up through the desires, the thoughts, and the acts that are prompted by the Awakened Mind, or the mind “baptized with water.” Only as this lifting process takes place can man become the Son of God ; and no man can enter the kingdom of heaven unless he finds the Christ and becomes the Son of God.

15. That whosoever believeth in him should not perish, but have eternal life.

When we truly believe, we do that which we believe. In mere faith there is no life ; but, in the fruits of faith, which are brought about by doing the work indicated by faith, can we find Immortality, which is eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.
18. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

LESSON ELEVEN

Only he who loves the truth will search for the truth.

St. John 3:19-29.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

During all ages there have been those, called Messiahs and Masters, who came to teach men the truth and the way. These teachers, through obedience to the Divine Law, had attained Illumination of Soul. They were the light of the world, and were ready to teach the truth and to hold out the light to all those that would listen and accept.

But man's nature has been more animal than divine. He loves the pleasures of the flesh; consequently, he does those things which will bring him the gratification of the carnal senses. Carnal senses and pleasures, being destructive, are of darkness and consequently evil. Men are not willing to give up the pleasures of the senses. They care more for darkness than for light. Therefore, they are slow in accepting the teachings of those who understand the true doctrine.

It is for this that they are condemned: having had an opportunity to learn "the truth," whereby one becomes free from the entanglements of the carnal nature and "the way" whereby carnal desires may be transmuted into divine passions, and "the life" whereby one may become a child of the Light, men refuse, and follow the way of the flesh, which is the way of darkness and of error and of dissatisfaction.

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Those who are living the life of the senses do not care for

the truth; for they have no use for it. Their mind is still unawakened, they are in their first birth.

If the time comes when they are no longer satisfied with the pleasures that the senses give; when they no longer are satisfied with a successful, though unjust business life,—then, they turn to the light; and, if the forces which are required in order to bring about Illumination are not all used up, they will find the light. But, if they have continued their evil ways too long, if the serpent has finished its work, then Illumination is not possible.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

When the mind awakens to the fact that it is not all of life to live in the flesh; when the mind is ready to admit that there are things far more desirable than those which the flesh can give to man—then, is the individual beginning to love the light. Then will he seek “the way” that will lead him to enlightenment. He will then live the life that is in harmony with the Divine Law, and his deeds will become manifest; for there is nothing hid which shall not become known.

Man is the temple of the living God. The more he seeks for the light, the more will his thoughts and his desires incline toward heavenly interests and purposes. Eventually, these thoughts and desires will transmute his whole body, and God will be dwelling in the temple, and the Sacred Fire, which is the Light, will be on the altar within the Holy of Holies.

22. After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
23. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

24. For John was not yet cast into prison.
25. Then there arose a question between some of John's disciples and the Jews about purifying.
26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
27. John answered and said, A man can receive nothing, except it be given him from heaven.

When things are considered ultimately, it is recognized that all man ever receives, he receives from within himself. "Except it be given him from heaven," refers to the interior kingdom of man's own divine nature. "To seek first the kingdom of heaven," refers likewise to the kingdom of infinite resources and manifold possibilities in man's inner being. When considered in the light of ultimate analysis, all things in man's life, whether good or evil, come from within himself. This is what is meant by the saying: "As ye sow, so shall ye reap." If our thoughts (and they are within us) are of the good, the true, the holy, the beautiful, then will things that are good, true, holy, and beautiful come to us. If our thoughts are evil, destructive, and of darkness, then will the things that come to us savor of disease, misery, and death. All that we are, comes from within our natures. For all our thoughts and our desires are within us; and, through them, we create our center of consciousness; and, through this center of consciousness, in large measure, we create our conditions and our environment.

Ours is the choice. Ours, to say what we will to be. In large degree, we are masters of our own destiny. It is for us to choose "the truth, the way, and the life" that will insure for us not only a heavenly destiny, but a life of service to humanity.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

The awakening of the mind must always come before the awakening of Soul can take place; because it is only through the efforts of the awakened mind that Soul Consciousness can be made possible.

In like manner, must the teachers of mental forces come, and prepare the way and the minds of the people, so that they will be prepared to accept the higher doctrine of the Soul when it is presented to them. But well it is for the one who baptizes with water if he admits that it is not the ultimate baptism, that it is not the all.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

He that has lived according to the Divine Law; he that has deliberately made every effort to transmute the base and the earthly within his own nature into qualities of Soul; he that, through right use of the Awakened Mind, has at last reached Soul Consciousness—such an one is like the bridegroom. He has won a bride, and his bride is the Christ.

Though his friend has not yet won a bride he rejoiceth in the good fortune of his friend; for he knoweth that he also can do as his friend has done. He recognizes the voice of him who has won his desire, and, in that voice, is his joy made complete; for it assures him that he has the same opportunity that his friend has had.

In this one statement, John shows how truly great his character was. Though himself a leader of men, he recognized and acknowledged Jesus to be the greater. He tells his followers that Jesus, like the bridegroom, has won a higher estate than himself and is therefore superior to him; and, in this knowledge, John openly rejoices.

In this did he fulfil the Law: "Love thy neighbor as thyself." For all men are our neighbors; and when we love them, jealousy and envy cannot creep in.

LESSON TWELVE

As consciousness of Soul increases, the work of the mind decreases.

St. John 3:30-36.

30. He must increase, but I must decrease.

Before the Christ can manifest himself, it is necessary for the mind to awaken to its function in the divine plan of life: it must first become convinced that material and physical things are not lasting; it must become established in the desire for higher and better things; it must be willing to put forth effort and to use its creative powers in cultivating attributes and qualities and graces of Soul. Thus, seeing its mission, even though it be dimly, the mind is become "the Voice in the wilderness." It is John, the forerunner of the Christ.

Gradually, as the mind, thus aroused to its noble purpose, seeks for that which is higher; as it endeavors to find "the Way, the Truth, and the Life;" as the divine spark becomes enlivened in the temple of man's consciousness; as, through establishing habits of thought and desire in keeping with the Christ Ideal, the mind cultivates and encourages qualities of Soul—as such processes as these continue, the mind, as a creative agency, decreases in importance in proportion as that which it creates, increases; mind, as an objective factor in Soul building, decreases in proportion as it gives place to that which it creates and builds—even the Soul. When the time comes that the Soul has become fully Conscious and man has found the Christ, the mind has accomplished its allotted task; and all authority is transferred from the intellectual center to the Soul Center. For this reason, John said: "He must increase, but I must decrease."

Science of Mind corresponds to John the Baptist; it is the Voice in the wilderness; and, if the Voice is true to its

message and to its mission, it will gladly give place to that which is to follow. Mind itself as creative agency is mortal; while the Soul—that which results from the mind's creative activities—is Immortal.

If the mind does not give way, or admit its secondary place in the divine purpose; if it claims to be the ultimate, then, unlike John, it betrays its trust. In its false claim, it is Lucifer—the Star greatest in heaven except the Father; and, because of its disobedience in respect to the Divine Law, the Law will remove it, and Lucifer shall fall.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

The body of man is of the earth, it is earthly. The divine spark in man is of the Father, and comes from above. In order to understand this saying better, let it be supplemented by statements from Corinthians:

“It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

“And so it was written, The first man, Adam, was made a living soul; the last Adam was made a quickening spirit.

“Howbeit, that was not first which was spiritual, but that which is natural; and afterwards that which is spiritual.”

There is but one visible body—that is, the form of man. It is that which comes from the earth and is of the earth. But, when the mind awakens, when the Voice cries in the wilderness, when John the forerunner of the Christ comes and teaches the truth, then is the natural body raised a spiritual body. This is a mystery that can not be comprehended by the unilluminated mind of man.

That which comes from heaven is above all things. As taught by both John and Jesus, heaven is within man. “Within man, within heaven.” Man can not know heaven

until he has become Soul Conscious, until his center of consciousness has been transferred from the mind to the soul.

When Soul Consciousness has taken place, when man has become illuminated, then has he raised the natural body into a spiritual body. He is no longer the Son of man but the Son of God.

First comes the natural body; but this is raised into the spiritual body. Through the efforts and the creative activities of the awakened mind, through obedience to the teachings of John, the lower forces, the physical earth body, have been raised, or transmuted, into the spiritual, or purified, body.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

He whose mind has become awakened and who uses the awakened mind in the building of the Immortal Soul will "testify"—that is, he will manifest to others by his daily life that which he has seen. Through the use of the awakened mind, he has received the Ineffable Light. He is the Son of God.

But the earth man—the one whose mind is not yet awakened to higher planes of thought than the physical—will not accept his testimony; for he is blind to spiritual things. "Having eyes, they see not."

33. He that hath received his testimony hath set to his seal that God is true.

Those who are able to receive, to recognize the manifestation of the Father and to accept the truth, are the ones whose minds have become awakened and aroused to eternal things. To receive is to accept; to accept is to make use of; and, as men follow the teachings of John and obey the Divine Law, they will know that God is true—that *he is*.

34. For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him.

God is not of the flesh, but of the Soul. God can send

none to teach "the Way, the Truth, and the Life" except those who have become awakened. None can teach the truth except those who know the truth; and none can know the truth except those who have become awakened.

Mortality can not manifest Immortality; but Immortality can manifest through the mortal being because it illuminates and transmutes that which is mortal.

35. The Father loveth the Son, and hath given all things into his hand.

To be the Son of God is to be like God. To become the Son of God gives one all the powers of God, all the Laws of God, and all the attributes of God, though in lesser degree.

God is Love, and Light, and Life. In order to manifest the Father that is within our natures, we must manifest the qualities of love, light, and life. God being love, when we become like him, we also are born in love; and, being born in love, we are part of Him. For Love recognizes Love and considers nothing apart and separate from God.

To have become the Sons of God, means not only to have become like God, but even to be gods; for Jesus said to the Jews: "Is it not written in your law, I said, Ye are gods?"

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is "*Christ in you*, the hope of glory."

Only those can understand this mystery who have become awakened to the fact that the body of man is but the house of that which is greater, and have made conscious effort to illuminate this house, which is the Temple of the living God. But all men who will, may so understand it; for all men are gods in potentiality.

36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

When we believe that it is possible to become the Son of God, we accept the Son. When we accept the Son, we will

do the work of the Son; and, when we do the work of the Son, then do we become the Son.

Faith alone, no matter how sublime it may be, is not sufficient. But, *when we do, and act, and live according to our faith*; when we obey the Divine Law; when we work in harmony with it; then will we accomplish the works of faith, and become the Sons of God.

In God there is no wrath, nor does He curse us; but the Law is absolute. And he who does not obey the Law will not reap the benefits of the Law. Disobedience ends in spiritual death; and death is a curse, it is the punishment of disobedience.

LESSON THIRTEEN

When we find the Christ within, then have we found the living waters; for they give us Immortality.

St. John 4:1-14.

1. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2. (though Jesus himself baptized not, but his disciples,)
3. He left Judaea, and departed again into Galilee.
4. And he must needs go through Samaria.

Samaria means "that which holds or binds." In order to reach Illumination, man must "go through" Samaria, or the flesh; or, in other words, he must free himself from the desires of the flesh—those things which bind the Soul to that which is of the earth, those things which will not give rest to the Soul until the Soul has freed itself from them. This freedom from the bondage and limitations of the limited personal self, the Soul secures through processes of transmutation. This was known to the ancients as the science of Alchemy, or transmutation of the base metals of character into the pure gold of spirituality.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.
7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

The woman of Samaria was one who was still bound by the flesh, one who had not yet been awakened to the truth, one who still drank only the waters of Jacob's well—the waters that give life to the physical being only.

8. (For his disciples were gone away unto the city to buy meat.)
9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

In order to receive, we must give. There is a divine principle that necessitates our giving before we can receive; but this principle also makes sure provision, conversely, that, when we do give, we will be sure of receiving in return, and that, furthermore, we will receive that which is worth more to us than what we part with.

Jesus asked for the physical waters to find out whether the woman of Samaria was willing to give to one not of her people. And, in exchange for this, he was willing to give her of those other waters—the waters of Truth—which would help her to become immortal.

The Law of reciprocity manifests itself in nature as the principle of equal exchange, which means balance. This principle was clearly understood by Jesus because he had received instruction and training in the Orient, where

people would not even accept a present without giving something of equal, or greater, value in return.

The things of the Spirit, or of the Soul, cannot be sold for money; but an exchange must be made for all things. And, whether we will or no, we are forced to honor the Law; for, if we do not give freely, the Law itself, through the reactionary compulsion of circumstances, will exact payment in some other way. "As thou sowest, so shalt thou reap," is the divine decree in all things. The principle of reciprocity and the Law of Justice are absolute, and hold good in all departments of nature, and on all planes of being.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

This water within is the water of Immortality. It is the water that has been turned into wine.

The water of Jacob's well is that which gives strength to the physical being. It is the water that may give understanding; it is the mind that has been awakened.

The mind that has awakened understands that everything of the flesh—the desires, the thoughts, and the acts that spring from the flesh—can only end in death. When the mind understands this, it begins to search for "the way, the truth, and the life," whereby it may free itself from the desires of the flesh, which give not life, but death; desires which, though gratified once, call again and again, and become thirsty continually for the same thing, and must be gratified again and again, but are never truly satisfied.

As man searches for the way whereby he may free himself from the ever recurring demands of his carnal nature—his limited, petty, personal self—he finds the way; for he who seeks shall find. He learns the principle whereby he may change, or transmute, the desires of his lower nature into pure and holy desires of heart. He accepts the truth, he follows the path, he lives the positive constructive life. He begins to drink of the waters offered by Jesus—waters which spring from the fountain within, from the divine, the immortal, part of man's being.

Gradually these waters become stronger and stronger; while the waters of Jacob's well, the waters of the mind, are becoming changed into the spiritual wine of the true wedding; and, as this change takes place, the Son of man is growing into the Son of God. The waters which satisfied the physical being for only a short time, are being transmuted into the best wine which, when drunk once, is always present, and man does not thirst again.

No longer does such an one need to go to the well, no longer does he need to seek for theories and strange doctrines; for he has found the Truth, and the Truth has made him free. His Soul has become conscious of the Infinite, he has drunk of the waters of Eternal Life.

LESSON FOURTEEN

Only he truly worships the Father, who does the will of the Father.

St. John 4:15-24.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

She was willing to receive the truth and to follow the truth after it was presented to her.

The vast majority of mankind is seeking for they know not what. They seem to want the truth, they do want it;

but they are not yet willing to give up those things which are of the flesh. They would accept the truth if they were allowed, or if it was possible for them to worship both mammon and the Father.

Blessed is he who is willing *to accept the truth*, the living waters, when presented to him, and *to live the truth*.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Although the woman of Samaria was an outcast from society, Jesus perceived that there was much good in her, and that she would recognize and acknowledge the truth when placed before her.

There is far more hope for him who sins and knows that he sins than for him who commits wrong and is blinded to his wrong doing by self-righteousness. It is far easier for the woman, though ostracized from society, to become the child of the Father, if she is willing to obey the Divine Law, than it is for those, who, though not committing grievous wrong, are too self-righteous to make conscious, deliberate effort to find the Christ. They know the letter of the Law, and believe that faith in the letter will bring salvation.

Jesus came not to teach those who knew the truth and followed the truth, but to teach those who were committing all manner of evil because they were ignorant of the truth.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither worship in this mountain, nor yet at Jerusalem, worship the Father.
22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Men worship in mountains, buildings, temples, and such places as are built of earthly material. Not knowing the truth, they believe that these places are more sacred than others; yet they cling to the illusion that the Father, who is their God, dwells in some far-off heaven. They believe that the praise and the service they give Him, which is but from the lips, will satisfy the Father and that He will give them salvation in return for this service.

But the hour cometh, the time will come when they will awaken; when they will know that the service which they give on the mountain or in some material temple is not acceptable to the Father, and that it will not give them salvation.

They will awaken to the truth that not what comes from the mouth, no matter how beautiful the words, gives man salvation, but that, as the mind awakens to the truth and begins to understand, *we must do like the Father*, in order to *become* like the Father.

When this understanding, this awakening of the mind, takes place, "the hour" has come. Then will man begin to think of the Father and the Father's works. He will seek for the method that the Father makes use of in creation, in order that he, in daily life, may be true to the same method and the same principle. He will learn that, if he wishes to construct the true temple, the Temple of Solomon, it is necessary for him not only to have faith, not only to believe in the doctrine, not only to praise God with the lips, but that it is imperative for him *to think constructive thoughts*—thoughts that will *construct*, that will *build*, the temple. He will learn that it is necessary for him to transform his desires even, into such quality as is conducive to permanency in temple structure; that, in his relations with men in the

practical affairs of life, he must exemplify the Divine Law in its various demands. For only such desires and such thoughts and such a life will insure for him a temple wherein the Father may take up his abode.

To do the works of the Father, through a life of true service to others, is the highest worship of the Father. To manifest the Law of Love and Good-will and Justice and Mercy, in the affairs of life, in every avenue of material interests—this it is to do the works of the Father, this it is to build the temple of Solomon.

When the building of the temple is completed—that is, when the desires and the thoughts, the motives and the purposes, have been so transfigured into the Christ Ideal of character that the body (which is the temple) has become pure,—then, Illumination of Soul takes place. The Christ appears, man has become the Son of God.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

To worship the Father with the lips merely, is not true worship of Him. Such worship is simply of the mind—mind that has not even become awakened, mind that is still ignorant enough to fancy that the all-wise Father may be deluded into thinking that we love Him, even though we do things contrary to his standards.

The only way to worship the Father in spirit and in truth is to become like Him in character and in deeds. In order to become like Him, we must renounce desires of the flesh; we must encourage only the desires that come from the soul. The divine spark of the soul, coming from God, is therefore like Him; and, when we live according to the Divine Law, the soul may be developed into a center of conscious, dynamic activities in harmony with the Law.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Time and again has Jesus taught that man is the temple of the living God, and that the Father dwells therein. When man lives according to the Divine Law, his soul becomes a center of divine potencies and activities. His temple is then the true temple of Solomon, the temple of Wisdom. He that dwelleth therein is the Father. For the temple hath been builded for Him; and the fires, the Vestal Fires, or fires of purity, burn upon the altar; and the incense, the prayers of the soul and true praise, rise on high. This is true worship of the Father. It is worship in spirit and in truth.

LESSON FIFTEEN

According to our works, so shall be the wages that we will receive.

St. John 4:25-36.

25. The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

The Messiah, the Christ, can be found only within the temple of the living God; for "he and the Father are one." The Messiah comes to all those who first believe in the Divine Law, and then obey the Divine Law. Through their faith and consequent works, do they purify the temple; they cast out the money changers and the sellers of merchandise; they free the temple from the taint of evil thoughts and evil desires. According as they do this, does the Christ come and tell them all things. For the voice of the Christ is the voice of conscience; and the voice of the purified conscience speaks truth.

26. And Jesus saith unto her, I that speak unto thee am he.

The woman of Samaria had awakened to the truth. She had found the Christ. She had heard the voice of the Christ speak to her, and tell her all things.

The history of the woman of Samaria is the history of a soul, as oriental symbolism teaches it. It is the soul, which, in the past, has been living according to the desires of the flesh; the soul, which, at one time, knew no other desire than to gratify the senses. But the mind awakens. She goes to the well to draw the waters. She listens to the Awakened Mind, and believes that which the Awakened Mind, or her own enlightened self, instructs her. Through obedience, she frees herself from the desires of the carnal self; she transmutes, or changes; these desires into a longing for truth and the higher worship; through this change, this Higher Alchemy, this transmutation, this building, she finds the Christ, and knows the Voice that speaks to her.

27. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

Even those who would follow the Christ fear to be seen talking with those of ill repute. They fail to consider one's obligation to help those who have fallen by the wayside. They forget that it is the duty of the Son of man to help all those less fortunate than himself, and that the shepherd is not satisfied until every sheep is within the fold. Though ninety and nine are safe within the fold, and only one is lost in the hills, yet the true shepherd will leave them all, and go to seek that which is lost; and the ninety and nine cannot be perfectly happy with the shepherd until the last one is also with them.

It is the same with humanity under the Divine Law. So long as there is one soul that dwells in darkness, that long is it impossible for the others to dwell in perfect peace. For the duty and the mission of the soul that has become illuminated is to be of service to those not so fortunate. Service is the keystone of the most glorious temple that can be dedicated to the living God. It is the keystone that holds together the arch.

28. The woman then left her waterpot, and went her way into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did: is not this the Christ?

When the soul has become awakened, it is like a man that remembers all things he has ever done. It is the Book of Records; upon it is written every deed, every thought, and every desire of his life.

The Awakened Soul is the Christ. The Voice of the Christ is the awakened and purified conscience. It holds before us everything of the past in order that we may free ourselves from the past through service to the children of men.

30. Then they went out of the city, and came unto him.

31. In the mean while his disciples prayed him, saying,
Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him ought to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

To do the work of the Father is food to the soul, just as material fruits are meat to the body. To work in the vineyard of the Father, gives strength and nourishment to the soul. The greater the work that we do, the greater will be the benefits to the soul.

There is material food and there is spiritual food. We must give to the body that which belongs to the body, and to the soul that which belongs to the soul. The food of the soul is found in service, and in obedience to the will of the Father; for, only through sowing, shall there be reaping.

35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

There is no special time of sowing, there is no special time of reaping. Every day, every hour, every minute is time for the sowing. Every minute in the day can we hold a

thought that shall bring good to some one. Every second can we hold the desire for some good; and, at all times, can we try to help those less fortunate than ourselves. This is the sowing.

The reaping, the time of harvest, is also now. Through our thoughts, our desires, and our acts, we plant the seeds that will harvest. And, in that which comes to us—in the pains and miseries, in the sickness and the suffering, or in the joys and in the peace of mind and soul—is the reaping.

Now is the time to sow, and now is the harvest; and the harvest continues as long as the soul lasts.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

According to the work that we do, so will be the wages, or the rewards, that we shall receive.

If our work is good, then will the wages be good; and not only will these wages be good for us, but the sowing will be good to those whom we have helped. If our sowing was of poor seeds, then do we reap death instead of life; and those whom our sowing affected, will also suffer for the time being. But they will be freed from their suffering, for it was not of their own sowing.

LESSON SIXTEEN

Only when we find the Christ within our own being, can we know the Christ in another.

St. John 4:37-54.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

If we live according to the Divine Law, we will use the creative forces of the awakened mind to build the temple wherein the living God may dwell. In the building of this temple, it is necessary for us to remake, or to transmute, the body, cleansing it in every way, so as to make it a fit habitation for the Illumined Soul. We must harbor only such thoughts as are in harmony with the Christ Ideal. We must entertain only such desires as are pure, holy, and noble. We must do those things which are not only for the good of ourselves, but for the good of others.

It follows that, if all the thoughts and all the desires and all the acts are for the building of the perfect temple, they are, consequently, also, for the good of humanity.

In this connection, it is well to recall the principle of Jesus wherein he said: "He that looketh upon a woman with lust in his heart, hath committed lust already." This indicates that the thought is considered in the same light as the deed itself. A principle of nature considers not one side only, but every side. Consequently, it has a positive and a happy application; and a thought of kindness and good-will directed toward another is also like the act.

Remembering this fact, we can see that, when we hold in our heart thoughts of good, of health, or of success toward another, we are helping that one just so much; and, in this way, he will reap that which he has really not sown. This does not free him from the responsibility of all that he receives; but, in this case, he makes returns for what he has received after reaping the benefits. In one sense, he reaps before he sows.

In like manner, there may be many who, traveling the Path and knowing the Divine Law, are sowing good for us, which we shall reap without having sown.

The converse is true: an evil thought or desire held in the heart concerning another may cause him to reap tares, or unhappy conditions, which he has really not sown. But, in this case, the evil will return to the one who sows, or sends, the unhappy thought with twofold strength; and he who

has been made to suffer innocently will reap a twofold benefit in some other way.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

The Samaritans knew what manner of a woman she had been; and, knowing this, and seeing the great change in her, the manifestations of the Christ, they had to believe in the one that could bring about such a change.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41. And many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves and know that this is indeed the Christ, the Saviour of the world.

Like children, men believe in the power of man only when they see a manifestation of that power. In the case of the Samaritans, they first saw the great change in the woman of Samaria. They listened to her confession of the power possessed by Jesus; and, through seeing the manifestation of this power in her faith, they came to believe in it.

When they came to know Jesus and to listen to him, when they came to obey the Divine Law as he taught it, they came to know the Christ; for the Christ can be known only through the manifestation of the Christ within the Soul.

That which is told us we believe, we have faith in it, but that which we experience we *know* to be true. Through faith, we come to obey; through obedience, we come to *know*.

43. Now after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his own country.

Men, no matter how great their knowledge, seldom have

the confidence of those among whom they were born. No matter what their virtues may be, they are sure to have some weakness (or what may be considered a weakness, though it may not be such); and this weakness, or supposed weakness, is remembered while his virtues and his powers are overlooked. It is for this reason that a man is not without honor save in his own country and in his own household.

45. Then when he was come into Galilee, the Galilaeans received him, having seen all things that he did at Jerusalem at the feast: for they also went unto the feast.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

Men must be shown some signs of power before they will believe. This has given rise to all the trickery and mockery which has been the lot of mankind for ages past.

Instead of examining a doctrine carefully and learning whether it is one of weakness or of strength, men are inclined to accept any doctrine provided some exhibition of power is given. "If thou healest me, then I will believe in thee," might have been the saying of the nobleman; for that was the thought in his heart.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken to him, and he went his way.

The spoken word of Jesus had the effect, in this case, of

causing the nobleman to believe that his son would be healed; and the faith of the father, like the thought in the heart, had the effect of curing the child.

The same law that determines that he who "thinketh lust in his heart, hath already committed lust," also governs the power to cure when faith in a cure is held in the heart.

This may be for the cure of some illness with which we ourselves may be suffering, or for the cure of one whom we love. Absolute faith, held in the heart, has power to do all things; because it sets into motion laws and vibrations which encircle the object upon which the thoughts are centered. The thought of man, when held in the heart, is like the electrical wave from a powerful battery; it circles everything, and is caught by that which is attuned to it. Love in the heart of the father for the son had sent the vibrations, or rays, of faith direct to the heart of the son.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

It was the same hour in which Jesus had said to him, Thy son liveth: and he himself believed it, and his whole house. Now he alone was there; his household, or his family, was far away, and knew not what was taking place. This must then be interpreted to mean that all the attributes and the faculties of his being, his mind and his soul, believed that the son was cured; and it was so. The thought and the desire, which formed the powerful vibrations of health, through the love of the father for the son, went directly to the son, and raised the low, or diseased, vibrations of his organism, which resulted in the cure.

54. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

LESSON SEVENTEEN

St. John 5:1-16.

1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.
2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

Bethesda means "the house where mercy can be had by those who are unfortunate," "the house of the merciful."

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

On account of this legend the pool received the name, "place of mercy;" the people believed that the angel came down because she took mercy on sufferers.

5. And a certain man was there, which had an infirmity, thirty and eight years.
6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

"To be made whole" refers not to the body, but to the soul. To be made whole means to be made whole, or holy. None can become holy except through a life of obedience to the Divine Law, through the awakening of the Soul, through the cleansing of the body—the temple of the living God. When this is accomplished, then does the Soul become free; for it has become conscious of itself and of the Infinite.

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool:

but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

“If ye have faith, all things are possible.” Faith, if from the heart, casts out all fear. All disease is due to fear, it is of the flesh. True faith is from the heart; and, if true faith can be aroused in the heart, it raises the vibrations to such an extent that all the lower vibrations—heavy clogging vibrations—must give way.

The man had faith in that which Jesus commanded him to do. So great was his faith that he did not even question whether it was possible for him to rise up and walk. He simply obeyed.

All disease, every affliction of the heart, even all evil, indicates a low state of vibrations. They are vibrations of the body, and are not of the heart or the soul.

If the vibrations of the heart are aroused, which are always strong, powerful, and rapid, then the vibrations of the body must give way; and the result is a cure. “Thy faith hath made thee whole.” “According to thy faith, so be it unto thee.”

10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

This man, through the suffering that he had undergone during the thirty and eight years, had expiated the sin for which he had been suffering. He had paid the penalty in full; and, through suffering, he had become purified, or holy, and needed only the divine command to become free from the sickness which he suffered for past sins. This is seen in the words of Jesus, "Behold, thou art made whole."

But something more was recognized by Jesus; for he here teaches a divine principle. Though the man had sinned before, and had suffered for it; though, through this suffering, he had become holy and free from the suffering, yet Jesus tells him frankly that, if he sins again, a worse thing may come to him. Here Jesus plainly teaches that, if we sin, if we do wrong, nothing can prevent us from paying the penalty of the sin.

All suffering, all misery, all sickness and pain, is the result of living or doing contrary to the Divine Law; and whoever does not live in harmony with the Law will be made to suffer.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

How could this man know that it was Jesus? There was no one to tell him, no one who knew him. Through obedience to the Law, he had become free from suffering. Through suffering, he had become holy; for, to be free from suffering, and to be holy are one and the same thing. Through his holiness, he had come to recognize that the body of man is Jesus; while the Soul that dwelleth in the body, when it has become free (which is to say, when it has become *Conscious*), is the Christ.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

To those who live in the darkness of ignorance, all things appear wrong which do not harmonize with established laws.

These laws may be man-made and in direct conflict with

the Divine Law; but, because men recognize them as laws, and because it is in the power of men to administer and to execute them, it is considered a crime to go contrary to established customs and laws. If they say that a person must not do a certain thing (even though it be the saving of a life), because he has not been given the proper authority by an authorized body of men, then, he must not do it—this is the severe and unjust standard of unregenerate men who worship tradition and custom.

Such men were the Jews. In large degree, such is man today. He dwells in ignorance and in darkness. He knows no law but that which man has made. And woe to him who knows the Divine Law and would obey it! Persecution will be his lot! Yet, blessed, thrice blessed, is he who knows and obeys the Divine Law! For knowledge and obedience are their own reward. In spite of persecution and of misunderstanding, the soul that remains true to the Law of his own Being reaps a happy reward.

LESSON EIGHTEEN

Obey the Laws of the Father, no matter if men hate you.

For he that doeth the will of the Father will receive reward from the Father.

St. John 5:17-23.

17. But Jesus answered them, My Father worketh hitherto, and I work.

God is not a God of idleness. Were the Universal Law to stop for one moment, all things that now exist would cease to exist. If the Divine Law is never idle, but working continually, then the Divine Law Giver must be ever active, ever creating.

The Father works continually; but his works are works of Love and works of Justice and of Mercy. To the Father, all days are sabbaths for the sabbath means a day, not of

rest, but of doing the Will of the Father. To do the will of the Father means to do good; and doing good is never wrong, for it is doing that which God does.

He who knows the Divine Law will do good at all times, he ceases to do evil. To him all days are sabbath days; for he does good, or the work of God, on all days.

That which Jesus did, was that which God does at all times. And, though considered by the Jews as the sabbath day, he did not break it, for he was doing only that which is good; and it is legitimate to do good at all times and on all days.

The illuminated man lives so that all days are sabbaths, or Lord's days, to him; for his works are his religion. His works are according to his faith.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

When man has become illuminated, when he has found the Christ, then he has become the Son of God, and God is his Father. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Nothing could be plainer than this.

The Jews knew nothing of the laws of God; they knew and recognized only the laws of man. To man-made laws, which gave them temporal power, they were true; and, though they claimed to be doing the will of God and to teach the truth, they were ever ready to destroy any man and anything that interfered in the least with their plans or their rules, forgetting even the great law, "Thou shalt not kill."

Man that dwells in darkness knows not the light; for, knowing only the darkness, he lives and acts according to the darkness, and the darkness is great.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise.

Man of himself is nothing. Man as he is, is only from the earth, he is earthly. There dwells in him the divine spark, which is from the Father, and which may know the Father; but, until this is awakened, man knows nothing and has no power except that which the flesh gives him. But, if the mind awakens and seeks after wisdom, then gradually does the divine spark become aroused within him. Even this divine spark is not his own, but comes from the Father, and is part of the Father. If he obeys the Divine Law, he becomes Soul Conscious, he becomes the Son of God; but he can do nothing without the Father, for he is part of the Father. Therefore, the Son of God can do nothing without the Father; and that which the Father does, in like manner, can the Son do.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

As the carnal man loves his offspring and teaches him to do the things he himself does, so the Divine Father, who is Love Universal, also loves His offspring and teaches him to do the things He does.

As there is a natural man, so is there a Spiritual, or Soul, Man. That which is of the body belongs to the body, and does the will of the body; and that which is of the Soul belongs to the Soul, and does the will of the Soul.

21. For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

That which the Father can do, the Son can do also; for they are as one. Only he who has become truly illuminated, is the Son of God, and can know His laws and His power.

22. For the Father judgeth no man, but hath committed all judgment unto the Son.

God judges no man. Man has within himself the Son of the Father; and the judge that judges, is the conscience. The conscience may sleep for a long time; but when man

learns the truth and becomes the Son, then does the purified and enlightened conscience become his judge.

The man who sleepeth is like the animal; he is earthly, and belongs to the earth. He knows nothing of the Soul and even denies the existence of the Soul. Like the animal, he has no conscience, and is not judged by the Son. But, when he realizes his birthright; when he seeks to know the Father, then, is the Son born, and with the Son is born the enlightened conscience, and the Son judges all things.

23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

No man can say that he has faith in the Father, and not know the Son. The man who has faith in the Father will do the will of the Father, he will seek within himself, he will use the mind that he has in order to search for the truth. When he finds the truth, he will have found the Divine Law. When he has found the Divine Law, he will live it. When he lives the Law, then will he become the Son; and, when he has found the Son, he will give honor to the Father, for he is the Son of the Father.

Faith without works is dead. Faith cannot bring man to salvation; but, if he has faith and will do the things that faith dictates, then will he come to know and to honor the Son, for the Son is within him.

He who says that he believes in the Father, and does not obey Him is a blasphemer. He who obeys the Father does not follow the will of the flesh; he does not hate, he does not cheat, nor murder, nor commit crime, nor does he harbor unkind surmises and suspicions concerning others; for these things are not characteristics of the Illumined Soul.

LESSON NINETEEN

Only those who obey the Divine Law and live according to the Law will be Immortal. Belief alone can not give eternal life.

St. John 5:24-34.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

If we hear the word that gives life and accept it, then will we live according to the Divine Law.

When we do this we no longer listen to the calls of the carnal self; but we seek for the Voice of the Father that is within us. Through obedience to the Law, will we eventually come to Divine Illumination; and whoever attains Illumination will have found eternal life.

When we no longer listen to the desires of the lower self, or the fleshly nature, we cease to do those things which bring destruction. Hatred, jealousy, cheating, questionable business methods, murder under the name of justice in wars—such things as these will no longer have our consent. We will refuse to obey the commands of the unregenerate, personal self. We will do only those things which the enlightened Voice tells us are right.

This kind of a life does not make one impractical, but severely practical. Men must do their duty as men in the world. They must be active in the interests of home, community, and state. But, in these varied, practical interests and activities, they are to be prompted and guided by the Law of Justice and Good-will toward man.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

“The dead” are those who live only for the carnal self.

They are those who refuse to recognize anything except that which they can see and feel. They believe in nothing except that which the eyes can behold. They are dead in the self.

These shall hear the Divine Law; and, if they listen and accept and do, then shall they live.

Those are dead who deny that man has a Soul; for they recognize only the man of flesh. They are the worshippers of "the beast;" for to them there is nothing except that which the senses of the flesh can know and understand.

26. For as the Father hath life in himself; so hath he given to the Son to have in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

All that which the Father has, the Son has also; for he is become part of the Father.

The Father dwells in the temple; for the temple has been purified, and made a fit dwelling place for Him. "Ye are the temples of the living God."

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

What is the resurrection? It is the new, or the third, birth. The resurrection refers to the time when the soul that has been sleeping awakens and knows that it lives.

It is a coming forth from the grave. When man lives the carnal life, the soul is as something dead; for it is covered by the dark and evil flesh, it is in the grave. If man listens to the Divine Law, he will gradually throw aside the earth and the debris that cover the divine spark; in time, the soul will become awakened, it will become conscious. In other words, the Soul has arisen; the "resurrection" has taken place; and the man has entered into life.

But those who persist in disregarding the Divine Law cannot awaken to Soul Consciousness. They refuse to free

the divine spark from the earthly, or fleshly, grave in which it is buried. At the transition called death, the body disintegrates and returns to the elements whence it came; the divine spark (unfoldment, or individualization, not having begun) is called back to the Infinite whence it came; and the man that was, returns "unto the resurrection of damnation."

He that knows not God (which is to say, he that has not lived such a life as will open up Soul Consciousness) is in the grave. He is dead to all that is real and lasting.

30. I can of mine own self do nothing: as I hear, I judge:
and my judgment is just; because I seek not mine
own will, but the will of the Father which hath sent
me.

The soul has no will of its own, it must receive that which is sent unto it. The mind is the creator, and, consequently, the center of will force. If the mind wills to do wrong, the soul must receive the evil report; or, to state the same thought differently, the soul must register the wrong. The soul is sent by the Father to receive, and to judge that which it receives. It cannot refuse to receive from the mind, for the mind is the master and the creator; but the soul is obliged to render judgment according to the character of what it receives.

31. If I bear witness of myself, my witness is not true.

The soul cannot change anything. Its mission is not to command, but to receive.

32. There is another that beareth witness of me; and I know
that the witness which he witnesseth of me is true.

33. Ye sent unto John, and he bare witness unto the truth.

John represents the awakened mind, which always knows the truth. When the mind ceased to be satisfied with temporal, carnal, fleshly interests, it sought to free itself from fleshly entanglements and bondages. In order to give up its fleshly interests, it must give attention to the Soul, and work for its advancement. The mind, thus awakened to

conditions higher than those which pertain to the perishable self, is the creator and the builder of the Soul, which, when it has attained Consciousness as Soul, becomes the Christ, is identified with the Son of God, and testifies of the Infinite.

The unawakened mind, on the other hand, the mind that dwells in darkness, is in bondage to the flesh, or the lower nature. Consequently, it can bear witness of nothing except the flesh and the lower nature; it builds for itself "resurrection of damnation," which is the destruction of individuality of Soul.

34. But I receive not testimony from man: but these things I say, that ye might be saved.

The Conscious Soul, the Christ, receives neither testimony nor instructions from the mortal, lower self. It can receive instruction or enlightenment only from the awakened mind—the mind that knows the truth and desires to live the truth. If the instructions of the enlightened and purified mind are obeyed, the Soul in time becomes Conscious; the Son of man becomes the Son of God; and man "is saved," or is become immortal.

LESSON TWENTY

Unless man accepts the Christ and lives in the light, he cannot have eternal life.

St. John 5:35-47.

35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

John taught the power of the awakened mind in the find-

ing of the Christ. John taught the power that the coming Christ would possess.

But Jesus manifested the Christ. Not only did he confess the Christ, and preach concerning him and the power he possessed, but he made use of the power in his ministry. Not only did he confess the Father, but he manifested the Father. He went about doing the works of the Father, and teaching men that, if they would have faith and live the life, they also might become the Sons of God.

37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

The carnal man cannot hear the voice of God, nor see Him. Only when the mind recognizes the truth that the flesh is not all there is of man, and that the desires of the flesh will not give peace; only when the enlightened mind makes an effort to find out what the true life is—only then, is there a chance for man to know God. When the mind thus awakens and makes such an effort, then there will be “an inner urge” which will not give man rest until he seeks further and further. As he seeks more and more earnestly, the truth will unfold to him more and more clearly. By degrees, he will learn to change his thoughts from a distinctively selfish trend to those that are all-inclusive and constructive. Gradually, greater effort still is made; until, eventually, the mind has established such superior self-mastery that it harbors only thoughts that are positive, constructive, upbuilding, and wholesome. The thoughts and desires thus being under such masterful control, it becomes a comparatively easy matter for the acts, words, and deeds to savor only of kindness and good-will toward all creatures. As the thoughts and the desires are directed toward the higher life and toward unselfish service to humanity, the Soul is thus gradually unfolded to a fuller and yet fuller Consciousness, until, eventually, “the hour has come” when

the Soul has become *truly Conscious and Illumined*; the conscience is fully quickened, and man hears the voice of God and sees Him; for he has seen the Light that illumines the temple wherein God dwells. This process of disentangling the soul from the meshes of the lower nature is a slow, tedious, long-continued process; it demands superior patience and masterful, painstaking effort through prayer, on man's part.

Unless man believes in those who are sent to teach him, he will not accept the teachings; and, if he does not accept and live the true doctrine, the Father cannot abide in him.

39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

In the scriptures, is to be found the Law of Life; but, in mere faith in the letter of the scriptures, there is not life.

Jesus understood well that men might take only the letter of the Law and forget the spirit of it; therefore, he taught: "Ye cannot understand the scriptures, except ye have the Spiritual understanding."

Spiritual understanding is understanding that comes with Illumination. Only the truly illuminated can understand the inner meaning of the scriptures.

Some may say this is not just; for only a very few are able thus to understand. But the laws of life are clearly stated; and, if man will *live* the teachings as Jesus gave them, instead of merely believing in them, then will he be enabled to awaken the mind and the soul. When he is thus illuminated, he will have understanding of Soul. Not by faith in the letter, but by living according to the Law, can man find eternal life.

40. And ye will not come to me, that ye might have life.

"To come to him" means to give up the life of fleshly tendencies, and to follow the kind of life that Jesus was living. It means self-denial in the beginning; and men are not naturally fond of self-denial.

41. I receive not honour from men.

The world does not honor a man when he begins to live according to the Divine Law. He can hardly be considered a fit companion for those who take all things lightly, for those who consider only the desires of the carnal self.

42. But I know you, that ye have not the love of God in you.

If we have the love of God in the heart, we care very little for the honor that men can give, and still less for their opinions. So long as we know that we are living in harmony with the Divine Law, and so long as the Voice within tells us that all is well, we are safe and truly satisfied.

43. I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive.

Jesus came to teach the Divine Law. He frankly admitted that he was about his Father's business, and that "the way" he advocated was a "straight and narrow" way. For none, would he make the path easy. All have to travel the same rough road of self-discipline. Men were not attracted by such a teaching then, any more than they are now, and consequently would not accept his teachings.

Jesus understood, however, that others would come after him—men who also claim to be about their Father's business, but men who really set at naught every Divine Law; men who indicate to humanity an easy path to immortality and eternal life, a path whereby self-denial and living the exalted life are not necessary. Well did Jesus know that the false doctrine of "vicarious atonement" and "justification by faith" would be taught "in his name" by men sincerely claiming to be his followers.

44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

There is but one true honor that can be conferred upon

man. That honor is conferred upon him when, through his own continued and repeated efforts to observe the Divine Law in all things, he has become Soul Conscious, and has won Immortality. This is an honor from God; for it cannot be conferred upon man until he has so cleansed his body from evil that it has become a fit temple for the living God, even the Father, to take up His abode therein.

All honors that men confer are at best temporary and perishable. With death of the body, and often before, such honors pass away. They are but empty shadows at the very best.

45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

Jesus knew that he did not need to accuse men of their wrong doing; for he well understood that their own hearts would be the accuser, and such an accuser as no man can contradict.

46. For had ye believed Moses, ye would have believed me: for he wrote of me.

47. But if ye believe not his writings, how shall ye believe my words?

Moses really taught the Divine Law; and, had they believed in the Laws that he taught, they would have obeyed them; and, in obeying, they would have found the Christ.

LESSON TWENTY-ONE

Christ is the bread of life. He who finds the Christ will have found Immortality.

St. John 6:1-35.

1. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.
4. And the passover, a feast of the Jews, was nigh.
5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat.
6. And this he said to prove him: for he himself knew what he would do.

Jesus did not ask this question because he desired information, but simply to find out what Philip thought.

Why should he desire to feed them when they had only just come there. They could be no more hungry, physically, than was Jesus because they had come no farther.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

“By their fruits shall ye know them.” The people whom Jesus had taught, had seen some of his works of ministry, and came to believe that he possessed still greater power than he had displayed. As they were a people in bondage, they thought that, by making him their king, he would be able to free them from their bondage, and otherwise help them without effort on their part.

They did not yet understand the higher part of his ministry. All they could understand was that he had been able to give relief to many who had been suffering. They could not understand that his ministry primarily concerned the Soul and the principles of Soul Development.

16. And when even was now come, his disciples went down unto the sea,
17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
18. And the sea arose by reason of a great wind that blew.
19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
20. But he saith unto them, It is I; be not afraid.
21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.
22. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;
23. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.
25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
28. Then said they unto him, What shall we do, that we might work the works of God?
29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?
31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.
34. Then said they unto him, Lord, evermore give us this bread.
35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The word bread, as used in the Bible, does not refer to material food. It is the symbol of the living Christ. He who believes in the teachings of Jesus and truly accepts them, will live according to these teachings; and he who lives according to them will find the Christ. He who finds the Christ will have eaten of "the bread of life," and will

nevermore go hungry. The hunger is for wisdom. When the Christ is found, man has found wisdom. He knows the truth, he will no longer seek after strange gods; for he has found the Father.

Fishes, like bread, are emblematical of the life principles, and are often used in the scriptures in a symbolic sense.

The Christ is the Soul. For this reason is he likened to that which gives nourishment. He who finds the Christ finds nourishment, he finds that which gives him eternal life, or Immortality.

LESSON TWENTY-TWO

That which comes from heaven—that is, the Soul of man—
belongs to the Father.

St. John 6:36-50.

36. But I said unto you, That ye also have seen me, and believe not.

37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

The body of man does not come from the Father because it is of the earth, earthly; but the spirit of man (which is the life), and the divine spark (which is to become the Conscious Soul) do come from the Father. The Father gives life to the body; and He gives the divine spark to the body in care of the spirit. These belong to man to make use of; it is his privilege to use them as he wishes. If he accepts the gifts he has received, and will work for Illumination of Soul, then is he "accepted" and "in no wise cast out."

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

The divine spark, the soul-germ, comes from the Father, from heaven. It is sent by the Father not to do the will of the flesh, or the carnal man, but to do the will of the Divine.

Man can, however, do as he wishes; for he has free-will. If he brings his mind into harmony with the divine principle dwelling in the divine spark, in time, the soul will attain consciousness; then, man becomes the Christ, the Son of God.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

As features of the Divine Law, Jesus taught that the Father gave our parents the power to create the body which we inhabit; that He gave life to the body so that it might move and think and create and have free-will; that He planted within the body the divine spark; that He desires us so to use the mind and the body as to "*raise up*," awaken, and bring to conscious activity, the divine spark planted in our natures, so that we may become His Sons, the Christ.

"The last day" of the flesh is come when the Soul has become truly conscious, when it has become illuminated; for then the Soul, instead of the fleshly nature, will hold supremacy over our lives. This is the "resurrection," the dead come to life.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

All men have equal privileges to become the Sons of God. In all ages, men have been sent to mankind to teach them the Divine Law. These teachers, if they were truly doing the work of the Father, were always such as had found the Christ; they were therefore the Sons of God. Those who believed their teachings and lived according to them, raised up the divine spark—that which was as dead, because it had no consciousness before—and found everlasting life.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

Truly he was the bread, for he was the life. The body lives only at the expense of the Father; for, as soon as the Father withdraws the spirit (which is the life of man), he is dead, and there is no life in him. But, if he accepts the teachings of the Divine Law, he will eat of "the bread of life"—that is, he will use his mind to awaken to activity the divine spark within himself; and, when this has been brought to consciousness, then is he the Son of God, and has found eternal life. This bread is therefore come from heaven; for it is come from the Father, and the Father dwells within the temple, and the temple is heaven.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

The Jews could only see the body. Jesus did not speak of the body, but of the Illuminated Soul within—the divine spark which he had brought to consciousness while under the training of the Masters in the East.

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Jesus did not refer to himself personally, but to the divine spark, or potential divinity, which is within every man. No man "can come to the Christ," nor know the Christ, unless he first frees himself from the flesh, and brings forth to conscious individualization the Divine Being which is sent from the Father.

45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned, of the Father, cometh unto me.

No man can teach another further than to give him the Law. If man accepts the Law and lives according to it,

then will the Christ within him awaken; and, as it awakens, so will he receive instructions from the Voice of the indwelling Christ, and instructions from the Father through the Soul. We are not to come to Jesus, the flesh of man, but to him who is the Christ of our own beings, and who dwells within us—within the temple of the living God.

46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Man of flesh can never see the Father; but that part of our being which comes from God—the Soul when it is awakened—can see the Father. For the Soul is born of the Light; and the Father dwells in the Light, which is “the Light that lighteth every man that cometh into the world.”

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am that bread of life.

The Christ is the bread of life; for, if man seeks for him and finds him, then does he partake of the bread of life, and become Immortal.

49. Your fathers did eat manna in the wilderness, and are dead.

The Jews obeyed only physical laws, the laws of generation. They had not found the Christ, nor had they become conscious of him. They were in darkness, and darkness is death.

50. This is the bread which cometh down from heaven, that a man may eat thereof and not die.

Only he shall have immortality who accepts the teachings of the Divine Law and lives in harmony with them, and makes deliberate effort to find the Christ, and does find him. Those who do not obey the Law and who do not find the Christ, shall be “dead unto damnation.” This is the decree. The divine fiat has been cast, and neither God nor man can change it.

All men have equal privileges. All men have the opportunity. If they do not accept it, then, at the transition called death, the spirit returns to Him that gave it; the body returns to earth; and the soul, which has not become individualized, returns to the divine storehouse, to be taken up by some one who will bring it to Conscious Individuality.

LESSON TWENTY-THREE

He who has brought the Soul to Conscious Individuality
has become a Christ.

St. John 6:51-71.

51. I am the living bread which came down from heaven:
if any man eat of this bread, he shall live for ever:
and the bread that I will give is my flesh, which I
will give for the life of the world.

The divine spark, which came from the Father, and which may become the Christ, dwells in every man. But, in order that it may become a Conscious Soul, it is necessary for it to have food whereby to grow.

It can receive food only from the body. As the mind becomes awakened to the needs of the immortal nature, man will begin to change his thoughts and his desires. Instead of thoughts and desires of the flesh and gratification of the flesh, he will think of the Inner Being, the true man. In proportion as he does this, will he change, or transmute, the flesh. As transmutation takes place, the body (which is the personality) is changed into the Soul, or the Individuality. Thus, did Jesus plainly and clearly teach that man must use the flesh and the fleshly nature to nourish the divine spark, in order that it may become a Conscious Individuality. In other words, man must feed the flesh and the fleshly nature to the divine spark that it may become the Conscious Soul. The lower must be transmuted into the

higher; the natural into the soulual; the human into the divine; the mortal into the immortal.

All the teachings of the East where Jesus had been taught, were in symbolism, that they might easily be understood by those who were prepared to understand and might be veiled from those who were not ready to understand. When one holds the key to symbolism, the teachings of Jesus are easily comprehended. Understanding of symbolism is not the result of reasoning and analysis, so much as the result of growth and experience in the Christ character. We understand spiritual truth in proportion as we have become spiritual in our natures. We comprehend the Divine Law in proportion as we obey and live the Divine Law. True knowledge is the natural, and the inevitable, result of *becoming*. We understand truths pertaining to the Soul only in proportion to our own degree of Soul growth.

52. The Jews therefore strove among themselves, saying,
How can this man give us his flesh to eat?

They did not understand that Jesus was teaching truth through the use of symbolism; that he did not mean to give his own body to them, but that they would have to use their own bodies and carnal tendencies in the process of transmutation, or change, of the transitory personality into the permanent individuality. They must feed the body to the divine spark, as it were, that it might become a living Soul. Mortality must be fed to immortality. The lower must give its life to the higher. The undesirable must die that the desirable may have "newness of life." "And, that a rose may breathe its breath, something must die." Undesirable tendencies of character must be sacrificed—must give their life—in order that the desirable may become established in one's nature.

This is a Cosmic Law, ruling throughout the universe: life on a higher plane is due to the giving of life on a lower. This principle in the transmutation of character is beautifully illustrated in the transmutation of metals. Here is a

piece of rock ; within it are tiny pieces of gold, just as there is a tiny spark of the divine nature in each human life. The ore, which corresponds to the body, is fed to the flames. Through being fed to powerful flames, the earth or crude material is burned away, leaving only the sparks of gold which have become as one large nugget.

In similar manner, the crude material of the lower self is transmuted into the pure gold of a Christly character.

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat of the flesh of the Son of Man, and drink of his blood, ye have no life in you.

Unless the body, through a process of change, is fed to the divine spark, there is no immortality. The life in the body of man is not his own. It belongs to the Father. But, if man will use this life to change the body (which is the Son of man) into qualities of Illumined Soul (which is the Son of God), then does he become a Conscious Individuality. The Conscious Individuality, the Soul, is his own, *because he himself created it, through his thoughts, his desires, and his acts, and through effort—oft repeated and long continued effort to accomplish soul illumination.*

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

This is clearly explained by the foregoing explanations. But the fact should be emphasized that such interpretation as this cannot be understood by mere intellectual comprehension. Knowledge that comprehends such principles is not an intellectual acquirement, but is the result of spiritual, or soulual, growth.

55. For my flesh is meat indeed, and my blood is drink indeed.

The flesh is the life of the Soul ; therefore, it is well said that it is meat. Without the flesh and the blood (for they are but the body and the vitality, or the life therein), the soul could not manifest ; but, when the divine spark dwells

in the body, and when the awakened mind uses the body wherewith to bring the soul to consciousness, then is there life indeed—even the life that is everlasting to the Individualized Soul.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

When the flesh has been changed into Soul, and when the Christ has been found, then is man the temple of the living God, and God dwells therein.

57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

The disciples meant to ask, Who is able to understand it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

The Son of man ascends when he has become the Son of God, or when he has been changed into the Son of God; for then the twain are as *one*.

63. What and if ye shall see the Son of man ascend up where he was before?

64. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The spirit (which is the life) has become quickened when it has been used to transmute, or to change, the fleshly nature through the divine spark into a living, dynamic Conscious Soul. It is then that the Father, the Son, and the Holy Ghost have become *one*; for the body and the spirit have been used to create One Being, the Conscious Individualized Soul.

To the uninitiated, these sayings are perplexing. To those who estimate them from the intellectual center, they are enigmatic. But to those who have experienced them, they are truth and life.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Those who do not believe, will not obey. And those who do not obey the dictates of the Spiritual Law in every department of their lives, in the secret crevices of the heart as well as in manifest relations with men, will not be able to attain Christhood; consequently, they will not be able to understand. We understand the truth *only as we become the truth*, only as we embody the truth *in our experience and in our characters*.

Those to whom Jesus referred in this verse were traitors to God; for they had been taught the truth, but would not accept the truth and would not live the truth.

65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. From that time many of his disciples went back, and walked no more with him.

When they found that he knew what was in their hearts; and when they understood that, by a mere outer, formal following, they could not become immortal; when they had become convinced that they would have to do as Jesus did, and live the Divine Law as he lived it—then, they “went back, and walked no more with him.”

Men then, as today, wish to gain power; but they do not wish to pay the price of power. They seek something for nothing, which is an anomaly in nature. Power is safe in no man's hands until he has paid the price of power by developing its conditions in his own experience and in his own character.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life.

Jesus taught the Divine Law, the Cosmic Law, the Ethical Law; and whoso lived according to the Law would have eternal life.

69. And we believe and are sure that thou art that Christ, the Son of the living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

One is evil, he has not lived the Law; nor has he thought the thoughts and held the desires that would make him Soul Conscious.

71. He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

When we know the Divine Law and obey it not, we also are betraying the Christ as truly as did Judas Iscariot. We are not true to the knowledge that we possess; and, to be untrue to the truth, is to betray the truth.

LESSON TWENTY-FOUR

Men who are bound by the desires of the flesh do not like to be taught the truth, because it interferes with their pleasures.

St. John 7:1-24.

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

The disciples thought that, in doing a good work, man should do it openly and before all. They did not yet know that the greatest good can be done in secret: "Let not thine left hand know what thy right doeth."

5. For neither did his brethren believe in him.

It is seldom that brothers of the flesh believe in a man and recognize that he has great capabilities. For this reason, is it seldom in these days even, that a brother will employ his brother, or have him do anything for him.

6. Then Jesus said unto them, My time is not yet come: but your time is always ready.
7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Those who do evil do not wish to be told of their evil ways. They do not wish to be interfered with. They do not wish that anyone should awaken them to their evil ways; for a guilty conscience is never an agreeable companion.

It is for this reason that the true reformer always has a difficult path to travel. Men are wedded to their habits, whether in business, social, or educational fields; and they would rather have things go wrong than to have anyone come and change them, even though a change might be to the good of mankind generally. They think only of the flesh, only of themselves. Others have no hold upon them. They live for the self; and they will die in the self.

8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.
9. When he had said these words unto them, he abode still in Galilee.
10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11. Then the Jews sought him at the feast, and said, Where is he?
12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

No matter how innocent a man may be, if he is accused of crime, half the people will believe him guilty. No matter how guilty a man may be of a crime, if he is acquitted, half the people will believe him innocent. No matter how great a work a man may be doing, half the people will condemn him, even though he may be helping them. Nevertheless, it pays to live a good life and to do a good work. There are other rewards than the reward of popularity.

13. Howbeit no man spake openly of him for fear of the Jews.
14. Now about the midst of the feast Jesus went up into the temple, and taught.
15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?
16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.
17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Jesus did not teach anything new. He only taught that which the Masters in the East had taught him; and it was not even new with them.

They had all been taught long before him, not a doctrine, but a system of living. Through living according to the principles that had been taught them, they had become Illuminated, or Soul Conscious. And when man has reached Soul Consciousness, he has become the Son of God; and the Father teaches him in the temple—not in a temple made with hands, but in that temple wherein dwells the living God. Truly had Jesus been taught by God, by “Him who had sent him.”

18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Those who have become illuminated speak and teach the truth. They have no fear of man, because they know that the Father is with them. And who can be against them? But those who are not illuminated seek their own glory; they teach only those things which please men and which cause them to be glorified by men.

19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

Moses, through the Illumination that he had won, received the divine laws from the Father, and taught them to his people; but his people would not obey them. Had they obeyed, they would have become illuminated, and therefore the Sons of God. It would not then have been necessary for Jesus to teach as he did, because the Jews would have been like him. They had the laws; but they disregarded them and misinterpreted them.

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

When man has found his God, and dares to teach the truth, he is accused of all manner of evil: he is insane, he is a fool, and all manner of things. Nevertheless, freedom of soul, and a clear conscience are their own reward. Let no man be discouraged.

21. Jesus answered and said unto them, I have done one work, and ye all marvel.
22. Moses therefore gave unto you circumcision: (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.
23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24. Judge not according to the appearance, but judge righteous judgment.

“According to thy works, so shall it be unto thee.” It is not the mere appearance of a thing that counts, but that which it really is. If a man does a good work, no matter what the time or what the day, it is good. If a man does evil, no matter what the day, even if it is not the sabbath, it is still evil.

LESSON TWENTY-FIVE

The Christ does not appear to man until he has finished the work. When the transmutation has taken place, then comes the Illumination.

St. John 7:25-53.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?
26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?
27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

We may know the man; but, unless we ourselves have lived the life and received Divine Illumination, we cannot tell whether he has received the Christ or not. We will know that there is some strange power manifesting through him; but, being ignorant of the Christ, how can we recognize what it is? Only he who has found the Christ within himself can know the Christ.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
29. But I know him: for I am from him, and he hath sent me.

30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.
31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?
32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.
33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

Jesus knew that the end of his work was nearly at hand; and, knowing this, he knew that he would return to the Father, not to be a part of God, but to be with God. For he was become a Conscious Individualized Soul—an entity, which, through its Consciousness, would remain an entity.

34. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

Only those who have obeyed the Divine Law and become conscious of the Soular Individuality, can reach the plane on which dwell those who have reached this Consciousness. This is the right hand of the Father.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

The Jews, not having lived the Law, were blind to everything except that which was of the flesh. They could not understand anything that pertained to the Soul. The only place they knew was the earth, whereon dwells the body of man.

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?
37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Glorification comes to man when he receives Divine Illumination and becomes One with God. When the Light breaks in heaven, and he sees the Father of Light therein—then, has he become glorified; for the Holy Ghost, which is Soul Consciousness, has descended upon him.

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
43. So there was a division among the people because of him.
44. And some of them would have taken him; but no man laid hands on him.
45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
46. The officers answered, Never man spake like this man.
47. Then answered them the Pharisees, Are ye also deceived?
48. Have any of the rulers or of the Pharisees believed on him?

Those in power, no matter what the age or the time, will only believe in that which their class accepts. No matter how great a truth may be, if it does not issue from one who belongs to the favored ranks, it is considered a falsehood; and, if one who does not belong to the favored ranks dares to teach the truth to the people or dares to help them, that

one is condemned, is persecuted, and may even be driven out of his own birthplace.

If a person has the sanction of those in power, he may preach error as the truth, and it is acceptable; but, if he does not have that authority, then he may not even preach the truth, nor may he do the works which are of the Father even if they are for the good of man. Nevertheless, blessed is he who persists in living the exalted life of the Christ, in spite of misunderstanding.

49. But this people who knoweth not the law are cursed.

50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51. Doth our law judge any man before it hear him, and know what he doeth?

52. They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

Not only will those in power condemn one not of their ranks who dares to do anything they do not sanction, but they even condemn without giving his case a fair hearing. It is enough to them that he does not bow down to their dictation; that he will not do as they do; that he will not pay tribute to them.

Woe unto him who dares to be free! All men of the flesh are but slaves. Their slavery differs only in degree; oft-times, it is even more grievous than literal serfdom.

On the other hand, *blessed is he who dares to be free*—free from the entanglements and the fetters of a deceiving, carnal nature. Blessed, indeed is he; for he is free indeed whom the truth functioning in his own heart hath made free.

53. And every man went unto his own house.

LESSON TWENTY-SIX

He who has no sin may judge; but he who has sin should not judge, because of the judgment that he will bring upon himself.

St. John 8:1-20.

1. Jesus went unto the mount of Olives.
2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4. They say unto him, Master, this woman was taken in adultery, in the very act.
5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8. And again he stooped down, and wrote on the ground.

If we are free from evil, we may judge; but, so long as we ourselves do that which is wrong in the eyes of the Divine Law, we have no right to judge or to condemn another. And, if we are free from evil, we will not feel inclined to judge.

We may not be guilty of the sin indicated here, but what is the difference whether we are guilty of a grievous manifest sin, or whether we hate our brother or our enemy. Both types of sin, sin in outer act and sin in thought and feeling, are alike forbidden by the Divine Law.

She who is guilty of adultery is no more worthy of punishment than the woman who, by word or look, casts a shadow of doubt upon the reputation of another; nor is she more guilty than the woman who, through gossip, hurts the feelings of another. All are evils; and, as such, one evil doer is equally guilty with another, and deserves just punishment. Through the inevitable reactionary effects of the deed or the thought, each reaps a just reward.

9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

It is possible that many of those who were clamoring for her punishment had themselves been guilty with her; but, in order to keep suspicion away from themselves, they were as loud as the others in demanding punishment for her.

If no man had condemned her or found her wanting, why should Jesus condemn her? Sins are of two classes: those which cause hurt or harm to another; and those which cause hurt or harm to ourselves. Other sin is there none. "He who hath ears to hear, let him hear." "He who has eyes to see, let him see."

12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Jesus did not mean that they should follow his footsteps, but that they should take him as an example, and that, if they lived the life he lived, and obeyed the Divine Law as he obeyed it, then would they find the light. He could not give them the light, for each man must find that for himself through obedience to the Divine Law; but he could point

out the way which they must follow. Thus, he would be as a light to them, guiding them into the right.

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I came, and whither I go.

Whoever obeys the Divine Law, through the Illumination which will be his, will come to know whence he is, who he is, and whither he will go.

He who is born of God (and all are born of God who have attained Individualized Soul Consciousness) will know the Father. Knowing the Father, he will know whence he came. And, knowing whence he came, he will know whither he will go; for from that from which man came, to that will he return. "Earth to earth, and Spirit to Spirit, and Soul to Soul."

15. Ye judge after the flesh; I judge no man.

Those who have not reached Soul Consciousness are imperfect and full of evil. The evil which is in themselves they see in others; and they judge that which they see, not knowing that they judge only themselves.

16. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

The Illuminated Soul, being in harmony with the Father, sees the heart and the Soul, and judges accordingly, if it must judge. But it will not be inclined to judge, nor will it take pleasure therein; because it knows that all men are judged by a righteous judge, even by him who is within.

17. It is also written in your law, that the testimony of two men is true.
18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.

He that knows the Father knows the Son also. For he who knows the Father has already become the Son.

No one can know the Father, neither become the Son, unless he first learns the Divine Law and then obeys it. Nor is this all; but he must indeed make deliberate effort to find the Christ. "Seek ye first the kingdom of heaven and all things shall be added unto you." Unless the kingdom of heaven is first found, we cannot know the Father. When the kingdom is found, then do we know the Father; for the Father dwells in the kingdom, and, when we have found the Father, then are we the Son of the Father.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

LESSON TWENTY-SEVEN

The flesh cannot know God; but he who purifies the flesh may become like the Father, and thus may know God. St. John 8:21-37.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.

Jesus, through a life of obedience to the Divine Law and through the deliberate efforts he had made while under the training of Masters in the East, had freed the flesh from evil. Through intelligent application of the Law, he had transmuted fleshly tendencies into the Conscious Individualized Soul. Through this transmutation, he had become the Son of God. The Jews to whom he spake, were still living the carnal life and knew nothing of God in actual ex-

perience. Consequently, if they should continue to live the carnal life, they would die because they had not created anything immortal; while Jesus, having created an Immortal Soul, would go to the Father.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath: I am from above: ye are of this world: I am not of this world.

They were unenlightened. They lived in the desires of the flesh, and were consequently earthly, "from beneath." Jesus lived in the Soul; the Soul lived in heaven, and, consequently, was "from above."

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Unless man frees himself from evil, or sin, he shall die. The divine spark that is within him will not die because, to that, as such, there is no death. It will return to the Father whence it came; but, as the one in whom it had been planted, had made no effort to bring it to consciousness—to individualize it, to feed it, to cultivate it—it returns to the Father just as it left Him, in an unindividualized, non-dynamic, potential state. The personality, that which is the carnal man, having no Immortal Fire within, will die. Personality is not eternal. And, as there is no Individuality, no Conscious Soul, there is nothing that can live in the condition of individualization. Only those who have found the kingdom of heaven and have cultivated the soulual nature into an individualized entity, can continue to live as individuals.

25. Then said they unto him, Who art thou? And Jesus said unto them, Even the same that I said unto you from the beginning.

26. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27. They understood not that he spake to them of the Father.

28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

When the Son of man is lifted up (which means, when the Son of man has been changed, or transmuted), he becomes the Son of God. The man of flesh, when changed from the carnal to the Divine, is the Son of God and knows the Father. He has come into his divine inheritance.

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

He who is become the Son of God is never alone; for, in his temple, dwells the living God. The fire upon the altar is always attended to by the Vestal Virgin, which is purity of thought and act.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

“If ye continue in my word,” means if ye continue to live the life that Jesus taught by his words. He taught the true life and he lived the true life. If we accept, and live as he lived, we will become the character he was.

32. And ye shall know the truth, and the truth shall make you free.

And what is the truth? To know that God made man after His likeness and in His image, and that God is the Soul that dwells within man. “To know God and Jesus Christ whom He hath sent”—this is truth.

God was not made after the image of man; but God made man after His own image. As all things are in God, it follows that, being in God’s image, man likewise contains all

things, though in lesser degree. But man must develop his Godlikeness. He must develop his God-Consciousness. The image of God in man is in a potential state, and must be evolved and unfolded and brought to vital consciousness. This man does by living the life indicated by the Divine Law. The truth of God is potential, involved, in man's nature. But it must be evolved and made dynamic and allowed to function in his life. Truth functioning in man's nature sets him free from error and sin. Truth and Goodness are already with him; but he must come *to know them* and *to know his Creator*. To know the truth means to become conscious of the Infinite. This consciousness sets man free from the entanglements of the self-life, and thus makes him free to act and move and have his being in a higher realm of realization and experience. He lives on a higher plane of consciousness, as the bird set free from the egg-shell is on a higher plane of existence.

God is Love and Light and Life. The more we have of love for all things, in our natures, the more of God we have in us, and the more we will become like Him.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever commiteth sin is the servant of sin.

A man may be a slave to another man and still be a free mortal; for, though his body may be bound to another, the Soul cannot be bound except by himself.

The man that lives an evil life is a slave—not necessarily a slave to man, but a slave to his own evil thoughts and desires. There is no bondage equal to bondage to one's own petty self. He who lives the life of the flesh is the slave of the flesh. While he who lives a life of harmony with the Divine law, although he may serve another man in bondage, is indeed a divinely free man.

35. And the servant abideth not in the house forever: but the Son abideth ever.
36. If the Son therefore shall make you free, ye shall be free indeed.
37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

This should be interpreted as the experience of the soul in general—the soul that is born in flesh and darkness either gradually destroys itself through neglect of its divine possibilities or accepts the truth and ultimately finds Illumination and Immortalization of Soul. One born in bondage to the senses and pleasures that belong to the senses is loathe to give them up. But, in some way, the truth comes into his life; he is clearly shown that “the wages of sin is death.” Yet, he wishes to continue in the old way because it is the way of pleasure; but he remembers the truth that has come to him, and something within continually reminds him of it, although it has not yet become a part of his consciousness. He may try to crush out that something, that voice, which is within; for it has not yet found a permanent resting place in his nature. It seems foreign to his former self; it is “the voice crying in the wilderness.” He may try to rid himself of it, because it interferes with his peace of mind. Yet, in time, he becomes thoroughly convinced that this voice is the voice of his own better nature, his own higher self, his own Soul. In time, also, the truth and the voice become thoroughly established in his nature, until it is natural for him to obey the dictates of the Law of love and good-will toward all creatures, until the pleasures of the lower self no longer are a temptation to him. The true life, the true character, qualities of a Christly Soul, and service to humanity are in themselves their own true and satisfactory reward. The Son thus makes him free—free from the errors of a selfish personality; free on the plane of higher thought and realization.

LESSON TWENTY-EIGHT

He that is of the Father will do the will of the Father.

St. John 8:38-59.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

Jesus, being the Conscious Son of God, or the Christ, did the will of the Father. The Jews were still only the children of their earthly father, the children of the earth with its desires and weaknesses, and could only do the things of the earth; for they were still bound by the earth and that which was of the earth. Thus is carnal man ever bound.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Abraham listened to the truth when he was given it by the Father which was within. He obeyed the Divine Law and reaped the consequent reward. But the Jews were the offspring only of the physical Abraham and knew not the God of Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

The Jews were of their father, the flesh. They knew nothing except the desires and the passions of the flesh. They had never lived in harmony with the Divine Law and therefore were not of the Father; for only he is of the

Father who doeth the will of the Father and knoweth the Father.

43. Why do ye not understand my speech? even because ye cannot hear my word.

44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The devil is evil. He is of the flesh. All evil thoughts, all evil desires, and all evil acts, are from the devil; but be it remembered that evil is the devil. It is of the flesh, it is darkness; for it dwelleth in darkness.

Whoever does evil is of the devil and cannot know God. When man lives according to the Divine Law, he does not listen to the desires of the flesh, but uses the flesh in the gratification of the desires of the Soul, or of the Father.

The flesh has its use; for, without it, the Soul could not manifest, the Christ could not be known. But the flesh should be the servant of the Soul, and not the master.

45. And because I tell you the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

No man can say that he knows God, or that he is the child of God, if he does not do the will of God. To do the will of God means not to cheat, nor to steal, nor to lie, nor to hate, nor to be jealous; but to be of service to humanity, to give forth good counsel, to cheer the fallen, and to give love to all those that need it. "By their fruits shall ye know them."

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50. And I seek not mine own glory : there is one that seeketh and judgeth.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

If a man keep his sayings—that is, if he lives in harmony with the Divine Law—he cannot see death ; for he finds the Father before the body leaves him, and he passes on to the Father, a Conscious Individualized Soul.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death.

53. Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ?

54. Jesus answered, If I honour myself, my honour is nothing : it is my Father that honoureth me ; of whom ye say, that he is your God ;

55. Yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying.

56. Your father Abraham rejoiced to see my day : and he saw it, and was glad.

Jesus does not refer to the body of Abraham ; for that had long since passed to the elements whence it had come. He spoke of the Soul of Abraham, the real Abraham. In life, Abraham had lived in harmony with the Divine Law and therefore he rejoiced in seeing the day of the Christ ; for he had become the Christ and had found the Father which is in heaven and had prophesied of the coming of the great teacher. The Jews knew only of the physical Abraham and nothing of him that still lived.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham.

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

The Christ has been always. When God created the world, he also created the souls that were to be, and the Spirit of Christ was with Him.

Ever since the time of eternity in the past, since God moved upon the face of the waters, there have been Souls; or Children of God; and the Spirit of the Christ hovered ever over these, as the mother bird over its young, so that it might be ready to envelop the Soul which had reached Consciousness.

59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

LESSON TWENTY-NINE

Man is a world in himself. When the Soul has become Conscious, it is the light of his world.

St. John 9:1-17.

1. And as Jesus passed by, he saw a man which was blind from his birth.
2. And the disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

In the answer given by Jesus to his disciples, we have the clearest exposition of the Law of Karma that is given in the Scriptures. Jesus said neither the man nor his parents had sinned. This being true, and man reaping only according to his sowing, why should this man suffer? The soul in that man lived long before it occupied the body that he now inhabited, which was blind. In a former life, the soul was clothed by the flesh of one who had grievously sinned, but who had not destroyed himself through sin.

There are grades of evil doing, as there are grades in all

things. One man who may have sinned much, eventually awakens to the truth and strives to do right. Before he has fully succeeded in finding the kingdom of heaven, however, the earth form passes away, freeing the soul, yet preventing it from further development in that life.

In the case under consideration, the soul was partly developed, the light was dimly seen by it; consequently, individualization had begun. The soul cannot return to the Father merely as a divine spark; for the germ of the spark had begun to be developed. Furthermore, not being a Conscious Individualized Soul, it cannot return to the Father as a conscious entity, or as the Son of God. There is therefore but one thing for it to do: it must remain in the soul sphere until such time as it finds a suitable opportunity to return to earth. It then takes up its abode in the flesh once more, and begins its awakening and its development where it had left off before, and suffers for its former evils. Though neither he nor his parents had sinned, the body suffers because that which was before had committed evil.

The Law must be fulfilled; for the works of the Father must be made manifest.

4. I must work the works of him that sent me, while it is day: the night cometh when no man can work.

While the life of the physical body lasts, we must do our work; for the body is necessary that the soul may manifest itself. Through the body only, can Regeneration take place. Only while in the body can Illumination be experienced. Only while in the body can we do the works of the Father—the works of regeneration. If we do not finish the works while it is day—that is to say, while the physical life lasts—we cannot do it; for we cannot do the work while the darkness covers us. Therefore we must then wait for another day—that is to say, we must take on another body, in order to finish the work that we had begun.

5. As long as I am in the world, I am the light of the world.

The Christ awakened in man is the light and the life of man, and continues to be his light and his life as long as he

remains with man—which is, as long as man obeys the Divine Law.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way, therefore, and washed, and came seeing.

When the man that was blind had paid the penalty of sin, he could see. The Law is absolutely just, every debt must be paid in full; and, when all debts have been paid, either through suffering or through service rendered, man is free.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others said, He is like him: but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

When we obey the Divine Law, we will reap its benefits. Had this blind man not obeyed, he would have continued blind. But he obeyed the command of the Master and through obedience did he receive his sight. When we obey the Divine Law, and make effort to see, gradually, the Light is given to us, and eventually we will be able to see the Light.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

That is to say, it was "the good day" when the blind received sight. Only when we recognize the good and live according to the Laws of Good, which are the Laws of God, do we receive Soul sight. Only through obedience to the good, that which is Divine, can we receive the true light.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

The Pharisees could only understand the written code. They knew nothing of the Divine Laws of Soul Development. They considered it better to let those who suffered to suffer than to give them relief on the sabbath day. They forgot that the sabbath day is the day wherein to do good, and that all days are as sabbath days if we keep them as such and do good therein.

17. They said unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

LESSON THIRTY

While man follows the desires of the flesh he is blind. When he obeys the Voice of the Soul he begins to see.

St. John 9:18-41.

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?
20. His parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him: he shall speak for himself.
22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

From this, we see that Excommunication by the Church dates from before the time of Jesus, and was the sword that was held above the heads of all those that would dare to seek for the truth.

23. Therefore said his parents, He is of age; ask him.
24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

The leaders feared that, if the man who was blind should say it was the Christ who had healed him, the multitude would desert the established church, and would follow Jesus. They were willing to do anything to prevent this.

25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

When we obey the desires of the flesh, and live the carnal life, we are blind to higher things; for we know nothing except that which belongs to the flesh and the world of flesh. But when we deny the desires of the carnal self, and listen to the desires that spring from the Soul, we begin to do the will of the Father; and, as we do this, gradually we receive Illumination. Then, in proportion to our degree of Illumination, do we see both the things of the flesh and the things of the Father. Whereas we were blind before, now do we see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

Here we have the key to the cure of the blindness; for he admits that he is his disciple. To be a disciple of anyone means to follow his example, to believe that which he teaches, to live the principles as they are taught. Through obedience to the Law, did the blind man receive his sight.

29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

What though some Masters did receive messages from the Father, and was taught by the Father, that will not save us, nor give us Immortality. Only when we ourselves so live that the Father is with us, can we become Immortal, or have eternal life.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

This may seem a contradiction of other parts of the scriptures; for it is here clearly stated that God does not hear the sinner. In a sense, this is true.

When the sinner, or doer of evil, awakens to the fact that the life of evil is not the true life; when, on account of this awakening, he changes his life and begins to use his thoughts, his desires, and his powers for good—then, is he no longer to be classed as a sinner. Though he may have much of sin upon his soul, he is not now a sinner because he has changed his mode of living and is now obeying the Law.

Now, the Father hears him, not as a sinner, but as one who is obeying the will of the Father and is striving to free himself from sins, or evils, committed in the past. And Jesus taught that we should "let the past bury its dead." It is for us to live the enlightened life, and, through the enlightened life, to free ourselves from the dead and evil past.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
36. He answered and said, Who is he, Lord, that I might believe on him?
37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
38. And he said, Lord, I believe. And he worshipped him.
39. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Moses had taught the divine laws to the Jews and therefore they could not plead ignorance. They knew the law, they were not blind to it, but they refused to obey.

He who knows the Law and does not keep it, is doubly guilty; for he must suffer both in soul and in body. He who is ignorant of the Law, while obliged to the penalty of disobedience to the Law, is not held morally responsible.

LESSON THIRTY-ONE

He who gives up the life of the carnal man in order to find the Christ, will receive life more abundantly.

St. John 10:1-20.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

They who enter "by the door" are those who become tired of the pleasures of the flesh, who awaken to the knowledge that the pleasures of the flesh lead "to the death unto damnation," and who begin to change their life, their thoughts, their desires, and their acts so as to be in harmony with the Divine Law.

As they gain knowledge of the Law, they will live more and more in harmony of the Law. They also make deliberate effort to obtain wisdom, and to find the Son of God. They seek, they practice the Law; and they continue thus until they have reached Illumination, or Soul Consciousness.

When they have reached Soul Consciousness, they have become Individualized Souls, which are Conscious of Sonship with the Father. These are they who have entered the sheepfold by the door.

But they who try to enter some other way are those who have spent all their life catering to the desires of the flesh; who have given but little thought to the work of the Father; who have passed their time in riotous living; who care not whether their fellow men have anything to eat, or to drink, or to put on their bodies, so long as they themselves reap heavy benefits from the labors of those who serve them. These, as the end of their days draw near, remember that they have been taught doctrines which would make it appear that, at the last moment, by mere belief in the Son of

God, and without works, they could have all their sins forgiven, and that, through the act of prayer of their own or of some other, they could enter into the sheepfold and be one with the Father. Of these, Jesus said, "the same are thieves and robbers."

2. But he that entereth in by the door is the shepherd of the sheep.
3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.
5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

Only through the Christ, can we enter into the Kingdom. In order to find the Christ, we must not only believe, but we must *live* as we believe. We must do the works of the Father in our relations with men in the practical affairs of life as well as in the inner work of Soul Development. We must obey the Divine Law. We must seek for, and find, the kingdom of heaven now, here on earth. When we have found the kingdom of heaven, we have found also the Christ. No man can find the kingdom of heaven through prayer alone, but through prayer accompanied by works. "Faith without works is dead."

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.
9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Only through the Christ, can we enter the kingdom. The Christ is not for us, until, through living the Law, we have

become illuminated and have become the Son of God, and have thus entered into the kingdom of heaven. The command is: "Seek ye *first* the kingdom of heaven and all things shall be added unto you." It does not read: "Seek ye first all the pleasures of the sense life, and then pray to the Father that ye may enter into the kingdom."

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

He who lives the life of the Christ is not a parasite. He does not steal, he does not exploit his fellow men, nor misuse the creatures of God, nor does he sell the chastity of the daughters of men, nor make the sons of men imbeciles. He lives to be of service to mankind. He seeks not for the treasures of earth in countless numbers, but obtains only that he may the better help others. All his works are with the idea of doing the will of the Father.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

He who has learned to know the Law and is willing to give up the carnal self in order to become the Son of God,

shall find everlasting life; but he who thinks more of the desires and the pleasures of the flesh than of the Soul, shall find naught but death.

18. No man taketh it from me, but I lay it down of myself.
I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

When we have so lived as to find the Christ, then can we give up the life of the body; since the life of the Christ, the Soul, has been fully awakened. And, when we have laid down the life of the self, we can easily take up the life of the Soul, which is the real man.

Men may take the life of the body; but they cannot take the life of the Soul. For only God can take that from us when we have neglected to make use of it.

19. There was a division therefore again among the Jews for these sayings.
20. And many of them said, He hath a devil, and is mad; why hear ye him?

LESSON THIRTY-TWO

“I and the Father are one.”

St. John 10:21-42.

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
22. And it was at Jerusalem the feast of the dedication, and it was winter.
23. And Jesus walked in the temple in Solomon's porch.

The feast of the dedication takes place when man has found the Christ. When the Christ is found within, the temple of Solomon is completed. The temple of Solomon is man when he is free from evil. The Altar is within the Holy of Holies. The Fire is upon the Altar, the Fire is the Divine Illumination. When man experiences Illumination,

he dedicates his whole life, all that is of him, to the work of the Father.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
26. But ye believe not, because ye are not of my sheep, as I said unto you.
27. My sheep hear my voice, and I know them, and they follow me:
28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

“By their fruits shall ye know them.” They that do the work of the Father are from the Father. No man can do the work of the Father until he has become like unto the Father.

To do the Will of the Father, is to do His works; and, to do His works, is to become His children. We then hear the voice of the Father when he speaks to us; for we know the Father.

None can take us away from the Father; for, before we knew the Father, we knew the things of the flesh, and now we realize that they are not lasting. We therefore now recognize both the voice of the thief (which is the flesh) and the voice of the Father; and we know that which is good.

30. I and my Father are one.

He who has obeyed the Divine Law and who, through deliberate efforts to find the Christ, has found him, has become one with the Father. Only by making the effort to

reach Illumination, and only by doing the works of the Father, can we become one with the Father.

31. Then the Jews took up stones again to stone him.
32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.
34. Jesus answered them, Is it not written in your law, I said, Ye are Gods.
35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

The man of flesh, the carnal being, whose mind is not yet awakened and who knows nothing but the self and the flesh, is not a god. But he whose mind has become awakened; he who has used the awakened mind in the building of a Conscious Soul; he who has received Illumination, and has cleansed his body so that it has become Solomon's temple, or the temple of the living God—such a man is a god. If he were not so, then the scriptures were broken, and they cannot be broken.

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

He who keeps the Divine Law and does the work of the Father is the Son of God; and, if he is the Son of God, then is he, in a very true sense, identified with God. He who has attained the Christ Consciousness and has become conscious of the Infinite commits no blasphemy in identifying himself with the Divine.

37. If I do not the works of my Father, believe me not.
38. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

“Ye are the temples of the living God,” is the fiat and no one can say nay. If this is not true, then the scriptures must be considered false.

39. Therefore they sought again to take him: but he escaped out of their hands,
40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.
41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.
42. And many believed on him there.

LESSON THIRTY-THREE

With whom the Christ is, there is no death.

St. John 11:1-36.

1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
5. Now Jesus loved Martha, and her sister, and Lazarus.
6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.
7. Then after that saith he to his disciples, Let us go into Judaea again.
8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because there is no light in him.

To have found the Christ is to have received the light. He who has the light will know right from wrong and the consequences of wrong doing; as a result, he will not be inclined to stumble or do the wrong.

But he who has not found the light is in the dark and does not fully know the Law; consequently, he may stumble or do wrong.

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
12. Then said his disciples, Lord, if he sleep, he shall do well.
13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14. Then said Jesus unto them plainly, Lazarus is dead.
15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
16. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.
17. Then when Jesus came, he found that he had lain in the grave four days already.
18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.
21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
26. And whosoever liveth and believeth in me shall never die. Believest thou this?

The Christ is the resurrection. When the mind of man awakens and knows that the flesh inherits death; when he directs his awakened mental activities toward learning the will of the Father; when he uses the awakened mind deliberately to develop the Soul, that part of his nature which is immortal—then, in good time, does he reach Soul Illumination. When Illumination is reached, he has found the Christ. The Christ is “the life,” even life eternal.

When the one who has been dead to the Christ—that is, has lived only the carnal life—really accepts the Christ, though he was dead before, now shall he live.

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

When man has found the Christ, when he has reached Divine Illumination, then has the Master come; for this experience is the resurrection of the Christ, resurrection unto life everlasting.

“I am the resurrection and the Life,” says the Lord. He that truly comes to the Christ by obeying the Divine Law, will have found the resurrection.

Resurrection means to rise up, or to be raised up. In order to know the resurrection, it is necessary to raise up the evil within us and to place it on the altar in the temple, there to change it, or transmute it, into the Divine Light, which is the Christ. This is “the resurrection and the life.”

29. As soon as she heard that, she arose quickly, and came unto him.
30. Now Jesus was not yet come into the town, but was in that place where Martha met him.
31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

With whom the Christ is, there is no death. He who has found the Christ is with the Christ always. And with him there can be no death; for he has become the Son of God, has become the resurrection, and has eternal life. Only where Christ is not, is there death.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
34. And said, Where have ye laid him? They said unto him, Lord, come and see.
35. Jesus wept.
36. Then said the Jews, Behold how he loved him!

LESSON THIRTY-FOUR

Through love are all things made possible.
St. John 11:37-57.

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died.
38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?
41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.
42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.
43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
44. And he that was dead came forth, bound hand and foot with gravecloths: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.
46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.
47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.
48. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.
49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,
50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;
52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Jesus came to teach man how to live. He came to teach

man all the divine laws so that whoever would live in harmony with them and would follow him, not in mere belief, but in works, should become like him.

He taught man how to use the forces of the awakened mind in developing and in constructing the Soul; how, through his thoughts, his desires, and his deeds, to arouse to activity the divine spark within, which comes from above, from the Father; he taught how the spark of divinity latent in man's being might be aroused and become a Conscious, Individualized Soul. He taught that this is the resurrection, that this is life eternal; that this is becoming the Son of God, the living Christ; that this is "the pearl of greatest price;" that this is "the one thing needful." This experience is referred to in various ways: Christhood; Mastership; Initiation; Adeptship; attaining Divine Illumination, or Soul Consciousness, or the Christ Consciousness, or Immortality of Soul, or Conscious Immortality. These are merely different names emphasizing different aspects of the One Great Truth that Jesus taught.

Jesus taught men how to leave the world of flesh, how to face boldly the change called death; for it is not death to die, but entrance into everlasting life. Thus he came not to save one nation, but to save all nations by being an example to them, proving to them that there is no death for him that has accepted the Christ and has done the will of the Father.

53. Then from that day forth they took counsel together to put him to death.
54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.
55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.
56. Then sought they for Jesus, and spake among them-

selves, as they stood in the temple, What think ye, that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

In the symbolism of the East, the story of Lazarus and Martha and Mary is but the experience of one Soul.

Bethany means "going through suffering," or "the place of affliction."

No man has ever sought for the Christ until after he had been sore afflicted. It is when affliction comes upon us and all things of the flesh and of the world fail us that we turn within and seek for that which is not of the flesh.

Failure to find assistance from the flesh or from the world or through the efforts of any human being brings about bitterness; and this is represented by Martha, for she dwells in the place of bitterness.

Through affliction, and through failure to receive help from that which has always brought us pleasure and profit, and through the consequent bitterness, comes the search for that which is higher. When we search, we find, and thus we receive light and become exalted; this is Mary, for she is "the exalted one," having become exalted through accepting the Christ. And now, when we have reached the exalted state, when we have received the Light, we receive the assistance of God; this is Lazarus come forth, for Lazarus is "the assistance of the Father."

Thus, we have the mortal who is dead in the flesh, man ruled by his passions and carnal desires; afflictions come upon him and all that which he held dear fails him; he becomes bitter against those things upon which he had before depended and which he thought could not fail him; he seeks and finds light and becomes exalted; and, as he seeks still further, he receives the light of the Father, and becomes the Christ. The resurrection has taken place, he lives, Lazarus has come forth. It is the parable of a life, of a soul. The narrative is brief and simple; but the process that it

represents, is prolonged and complicated. It is the story of the soul's becoming disentangled from the meshes of matter.

LESSON THIRTY-FIVE

The carnal man thinks only of profit to the self; but the enlightened man thinks of his Soul and of service to humanity.

St. John 12 :1-23.

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
5. Why was not this ointment sold for three hundred pence, and given to the poor?
6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Judas was of the flesh. He thought only of the profit that could be made, of the money that might be had and used for the self. He was still the unawakened mind, the mind that could not understand anything but that which concerned the physical or carnal self.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.
8. For the poor always ye have with you; but me ye have not always.

Mary, she that was to be exalted, gave all that she had to the Christ. She was willing to give the dearest things she had if the Christ would accept them. She had awakened to the truth, and was willing to sacrifice the very best she had in order that she might become acceptable to the Christ.

When the mind is once truly and fully awakened, it will lay everything at the feet of the Christ. All that it yet has of value—every thought, every desire, and every deed—will be used for the purpose of pleasing the Father which dwells in the temple; and it will be accepted by the Father.

Man should do everything in his power to help those less fortunate than himself; but, before he can really do any great good, he must make every effort himself to find the Christ. It is therefore his duty to use his all in order that he may know the Christ; and, after becoming conscious of the Christ, he can then the better serve the unfortunate.

The Christ can be served but once in a lifetime, the poor are always. This does not mean that we should neglect any opportunity to be of help to others. It means that our first duty is to our own soul, to bring it to consciousness before it is too late, *in order that we may thereby be the better qualified to serve humanity.*

9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he raised from the dead.

10. But the chief priests consulted that they might put Lazarus also to death;

In Oriental symbolism, Lazarus is "that which is assistance to God," or "one who does the will of God." The chief priests and Pharisees were evil, they lived the carnal life. They had the Law, but misinterpreted it and would not obey; consequently, they desire to remove or destroy everything that might in any way conflict with the power they were wielding over the people. Not only this, but men like these will make every effort to destroy the conscience within themselves; and, no matter whether it is the

Voice of God in themselves or those that do God's will, they desire to destroy.

11. Because that by reason of him many of the Jews went away, and believed on Jesus.
12. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13. Took branches of palm trees and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
14. And Jesus, when he had found a young ass, sat thereon; as it is written,
15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

The Christ, which is the King of man, takes possession of the temple in humility. He who is proud in the pride of the self cannot find the Christ so long as he continues in his pride. He who becomes humble, knowing that the flesh has neither life nor immortality; he who, in meekness and humility of spirit, obeys the Law—such a character will build the temple. And the Christ will come, and be king in that temple, and reign with justice.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
18. For this cause the people also met him, for that they heard that he had done this miracle.
19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
20. And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Only in Oriental symbolism, can we find the key to the interpretation of the above.

Bethsaida means "the place where good works are done," "the place of the fruit of works."

Philip means "one who loves;" Andrew, "one who has strength;" the Son of man, "the awakened mind."

When the mind of man awakens to the knowledge that the body is not all of life, and seeks for the higher, or the enlightened, life, he comes to understand that only through work can he reach Soul enlightenment; for "by their fruits shall ye know them." Consequently, he begins to do good works, he brings forth good fruits. He has entered Bethsaida.

Good works man does, not in order to reap glory or personal profit to the self, but because, having awakened to the truth, he loves to do the works which are of the Father. Such a man is Philip, the lover of good works.

As he continues in the work of the Father through love for His work, he gains strength. This is Andrew.

As the Awakened Mind (which is the Son of man) does the works of the Father, and brings forth good fruit; as it does this in love and becomes strong, it reaches Illumination. Illumination is the glorification of the Son of man and he has become the Son of God. The temple is completed, the Soul worships at the shrine within; for God now sits on the throne. The incense of purity burns on the altar attended to by the Vestal Virgins, which are pure thoughts and holy desires; for these keep the fire ever burning.

LESSON THIRTY-SIX

If we use the powers of the body for the good of the Soul,
we find eternal life.

St. John 12:24-50.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

The grain of wheat that is kept in the garner will not bring forth fruit; but, if it is buried in the earth so that it may decay, the germ which is within, the soul of the wheat, will spring forth and produce.

Thus it is with man. If he looks only after the good of his body, doing only that which the carnal flesh desires, he is keeping the grain of wheat in the garner.

Man must awaken to the fact that the body is given him only that it may be used for the purpose of bringing forth the germ of immortality which is within. He must think such thoughts, hold such desires, and perform such acts as will change the body into the Illumined Soul. Then will he find life eternal.

It is the duty of man to look carefully after the welfare of the body, for the body is the temple of the living God. But he must not forget the greater interests, nor must he yield to the desires of the body when they conflict with the loftier aims and ideals of the soul. Rather must he bury, or "plant," the body—which is to say, he must not listen to the desires of the carnal self, but must change them into the greater desires which have to do with the works of the Father. This is then like burying the grain of wheat; for it is subjecting the carnal desires, burying them, so that the desires of the Son of man may be gratified.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

To serve the Son of man, means to do the will of the Father; for, if we serve, we follow. Likewise, if we follow, we serve. To do the will of the Father is to serve Him; and, by serving Him, we become like Him. He will honor us in that He suffers us to become His Son. Whereas we were first carnal man, then the Son of man, lastly and greatest, we become the Son of God.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Often, when the hour for the change from the Son of man to the Son of God comes; when final renunciation of that which is of the flesh is at hand—at this crisis, the Spirit is willing, but the flesh is weak, and does not wish to give up. Then comes the hour of agony.

28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

But if we are faithful, we will not yield to the temptation of that which is carnal. Then will come the Illumination and the voice which is from heaven; for the Father has taken the seat of authority and honor upon the throne in the temple that has been purified.

29. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto me.

When we have overcome the carnal desires, we are freed, or lifted up, from the earth. Having freed ourselves from carnal tendencies which are of the earth and ruled by the prince of the world, we can show the way to others and thus be the means of lifting them up.

33. This he said, signifying what death he should die.

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

The Son of man, which is the awakened mind, must be used for arousing the divine spark within. For the former unprofitable thoughts and desires, the awakened mind and conscience must substitute thoughts and desires which cause right acts, and which tend to construct the Illuminated, Individualized Soul. Through this process is the Son of man become the Son of God.

Man cannot do this while he is in darkness, nor can he do it without knowledge of the Law. But, when the mind is awakened to the truth; when the Son of man teaches—then, has he the light and the guidance by which to work.

35. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37. But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because that Esaias said again,

40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
41. These things said Esaias, when he saw his glory, and spake of him.
42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
43. For they loved the praise of men more than the praise of God.

The greatest enemy to the truth is fear. Men come to understand the Law; but they fear their friends, their neighbors, their kin, their brothers in the church. They fear excommunication, that dark club which is wielded by those in power. And, through this fear of the world and its opinions, they but destroy their own souls. He "who knoweth the Lord, will do the will of the Lord."

He who denies the Lord—which is to say, he that does not live and act according to his understanding of the Law—is not burying the flesh as a seed in the ground that it may spring up in Illuminated Soul Consciousness and Eternal Life. But he is rather burying the soul, unto death and destruction.

44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
45. And he that seeth me seeth him that sent me.
46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.
47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

If we are taught the Law and do not according to the Law, we are not judged by him who teaches us the Law; but we are judged by that great Judge which keeps the

Book of Life whereon are written all things—all that we hear, think, desire, and do. We are judged by the Conscience, which is always with us.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

The Law is from no man, but is from the Father who is the creator of all things. Under the Law were all things created. And under that Law must all things live. If they do not live in harmony with the Law, they find their place among perishable things; for no man can live contrary to the Law and attain individual immortality.

The Law is from the Father; and he who lives in harmony with the Law will become like the Father. He who lives contrary to the Law cannot be like the Father; he is like the earth, earthly, and lives only to die.

LESSON THIRTY-SEVEN

That which comes from God must return to God. That which is of the earth, must return to the earth.

St. John 13:1-21.

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

Judas was of the flesh; he had never become awakened to the divine truths as taught by Jesus. He could think only of the self. His thoughts were carnal and destructive instead of divine and constructive. The evil within him caused him not to do the will of the Father and to obey the Law, but to follow and to gratify the desires of the flesh. He who knows the will of the Father, he who knows the Law and does not observe the Law, is betraying the Christ continually. He is selling the Christ to the flesh, to those who destroy him.

5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
6. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet?
7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Unless we are washed—that is to say, unless we are cleansed by the power that comes from the Christ (which is the Father)—we cannot know the Christ. For it is only through the cleansing that comes when the mind awakens to the truth and does the truth, that he can ever know the Christ or receive Divine Illumination. Thus, it is said that we must be washed by the Son of man, the awakened mind, before we can know the Christ, or become the Christ.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit and ye are clean, but not all.

We cannot save a part of ourselves only. Either we must free ourselves from all that is evil, or we are not free from evil. If we break but one of the commandments, we sin as surely as if we broke them all.

11. For he knew who should betray him; therefore said he, Ye are not all clean.
12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
13. Ye call me Master and Lord: And ye say well; for so I am.
14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
15. For I have given you an example, that ye should do as I have done to you.
16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

Only through service can we become the Master. In order to become the Master, we must serve; for, through serving, do we know and understand what is required of the Master.

When man has reached the highest state of Illumination; when he has become the Christ, who is the Son of God—then, there is but one thing that he can do; that is, to serve those who are not so blessed as is he.

Service thus becomes the keystone to the Arch. It is the stone that holds the structure together; and there is nothing greater or more desirable than to be of service to humanity.

A talent, or a power, is of no value unless it is, or can be, used. Of what value is it to be a Master, if one cannot do the works of a Master? In the work of a Master, there is nothing greater than the ability to serve.

Though being the Creator of all things, God serves all things, and is never idle. If therefore, he who created all things, continually serves all things, how much more should we, who are His creation, be willing to serve his creation?

18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

LESSON THIRTY-EIGHT

When evil leaves man, then is the Son of man glorified; for he has become the Son of God.

St. John 13:22-38.

22. Then the disciples looked one on another, doubting of whom he spake.
23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
25. He then lying on Jesus' breast saith unto him, Lord, who is it?
26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28. Now no man at the table knew for what intent he spake thus unto him.
29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.
30. He then having received the sop went immediately out; and it was night.

It was night—that is to say, it was dark, evil was in the world and in man, and there was no light. When the soul in man is not awake; when it is still unconscious of its divine heritage, then, is there great darkness in man, it is the night.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

When darkness, which is evil, leaves man, the glorification comes. For when that occurs, the night leaves him; the darkness passes away, for evil is the darkness. When the evil in his nature is transmuted, then comes the Illumination; and the Illumination is the glorification from God.

Man has then found the Christ, he is become the Son of God. For the temple has been purified, it has been prepared, God has taken up his abode in the temple. The divine spark has become a living Soul, in that it has become Conscious, it has become Individualized. The personality, which is human and carnal and subject to death, has been transmuted, changed, into the Individuality. Man has become a living Soul, a god. “Is it not written in your law, I said, Ye are gods?”

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

God is love. Only through love can the Father be found. He who has most of love in his character has most of God. The more of love man has, the nearer he comes to God.

Man is the temple of the living God; but God does not take up his abode therein until man has prepared the temple for him.

This temple cannot be prepared through hate, through jealousy, through impatience, and through shrewd dealings with men. Only through obedience to the Divine Law, can the temple be prepared; and this obedience must not be prompted by a desire to gain the reward of obedience, but because we love to do the will of him who gave the Divine Law.

“By their fruits shall ye know them.” Only by the love that men bear for each other, can they be known. Love will manifest through the flesh, and all men who know may read.

36. Simon Peter said unto him, Lord, whither goest thou?
Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

If Peter had really been willing to give his life for the Christ, he could have followed him at once. Though he thought he was willing to give his life—the life and the desires of the body—for the Christ, the events thereafter proved that, while “the Spirit was truly willing, the flesh was weak.”

Very often we overestimate our strength. We think that we are willing to lay down our life for a friend or a loved one; but, only when the test comes, do we really know whether we have the strength to do so.

LESSON THIRTY-NINE

The Divine Law, which is of the Father, is "the Way, the Truth, and the Life."

St. John 14:1-14.

1. Let not your heart be troubled: ye believe in God, believe also in me.

When we obey the Divine Law, which is the will of the Father, we need not be troubled; for all things will be well.

2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Each Soul that has become Illuminated is a mansion. There are as many mansions as there are grades of Illumination. Not all souls have reached the same degree of Illumination; and therefore the Father cannot manifest equally in all temples. But, if the temple is prepared; if the Soul is Illuminated, even though there may still be a weakness, as was the case with Peter, it is nevertheless a mansion wherein God dwells.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
4. And whither I go ye know, and the way ye know.

If we live the life that brings Illumination, then do we know where Christ goes, and we can go there also. All men who have found the Christ have become the Sons of God; and God dwells with each and every one. "Ye are the temples of the living God," is the divine dictum for those

who have transmuted the evil in their natures into goodness; and no man can gainsay it.

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

“I am the way,” said Jesus. And there is no other way. Man finds the way in proportion as he gives up the desires of the limited, personal self. He must follow the Christ; and, in order to follow the Christ, it is necessary for him to do the works of the Christ.

This means that he must encourage and cultivate positive and constructive trends of thought. He must establish in his consciousness thoughts and desires and feelings that are in harmony with the Christ Ideal. He must direct his creative thought- and desire-forces into channels that tend to change the petty, domineering, exacting, selfish self into the Christ Self; into channels that tend to renew and to rebuild the cells of the body, causing it to become a fit representative of the Christ Temple. He must consecrate every attribute and faculty of his being to the sacred mission of fanning the divine spark within into an all-consuming Christ Flame of Love and Good-will toward all creatures. He must learn the sacred art of feeding the Christ Flame. He must learn how not only to make use of the invisible forces, but to use them consciously, intelligently, deliberately, conscientiously, in harmony with the Law of impartial, impersonal, Universal Love. All this he must do with the settled purpose in mind of nurturing the Divine Fire on the Altar, *in order that he may be the better qualified to be of service and inspiration to others in the practical relations of life.*

In doing this, eventually, he finds the Christ, who is “the way, the truth, and the life.”

In the Christ are all things: wisdom, peace, love, graces of heart, guidance, light, inspiration and Illumination, Immortality and Life Eternal.

No amount of belief in Jesus as a personal, historic character can of itself bring man to conscious Oneness with the Father. Only through the living, eternal Christ, can man come to the Father. Only through doing the works of the Christ, both in one's own inner hidden world of thought and feeling and in the outer world of relations with men, can one know the Father which is in heaven. In the life and in the works of the Christ only, is there salvation.

7. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

When we have found the Christ, when the Christ dwells in the temple, then do we also know the Father; for the Father dwells in the same temple wherein dwells the Christ, and the Christ is the Son of the living God.

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?
10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

To have found the Christ, necessitates that the Father dwells within; for it is evidence that we have become the temple of the living God. When God dwells in us, then do we dwell in the Father; for the twain are one.

Only the Illuminated, Individualized, Soul can know the Father. Only such a Soul is part of the Father, or one with Him. He is in such a Soul; and such a Soul is in the Father. The purified, Illumined Soul is truly conscious of its Oneness with the Father; it is conscious of the Infinite.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

It is a common thing to hear it said that the time is passed when this teaching applies to man. This claim betrays ignorance of the Divine Law, and ignorance of the power that obedience to the Law gives man. Little recognition is given in the present age to divine authority—the authority that comes through living in harmony with the laws of the universe. General recognition is given to those who receive authority from men by setting seal to prescribed articles of faith or established creeds.

“He that believeth on me, the works that I do shall he do also.” To do his works is the natural and the inevitable result of true belief on him. Belief such as Jesus referred to, leads man to follow the principles of growth and training that Jesus had himself observed. Such growth and such training open up to man’s consciousness the infinite resources of a Christly life. Such growth and such training make man master of his interior forces, and enable him to direct the invisible essences of the universe according to his will. Thus, through a correct understanding of the divine laws that Jesus made use of, and through a Godly character, man is enabled to do the things that Jesus did or even greater things.

But let no one think to attain such Mastership for the sake of power and fame. A motive such as this, mixed and impure, would lead but to self-injury and self-destruction. Power is safe in the hands only of him who has cleansed his heart of selfish purposes. The road to true Mastership is long, and narrow, and rugged, and steep. Self-effacement and self-abnegation and self-renunciation must precede and accompany the establishment of the Christ Self in one’s character and consciousness. The depths of humility through which one must pass who attains the Christ Consciousness surpass even the imagination of the worldly-

minded. To attain Mastership demands a total surrender of worldly conceits and worldly cravings. To establish the reign of Christliness in one's character demands a complete transmutation of carnal elements and carnal tendencies in thought and feeling as well as in act. Undue attachment to perishable things must be severed. As the massive rock in time registers indentations and markings through the constant flow of drops of water; so, the embedded debris and sediment of a selfish personal self must be melted by being subjected to the warmth of the Christ Flame, and must be transmuted into the qualities of intrinsic goodness.

To fear the doctrine that it is the privilege of all men to attain Mastership and to do the works of the Christ and to realize the Christ Consciousness of Oneness with the Father, is sure evidence that he who fears this doctrine has little conception of the depths of humility and suffering through which man must pass in order to establish the Christ Consciousness in his nature. He who fears this doctrine does not realize that power and true Mastership comes only to those who have laid at the foot of the cross all desire for personal power and temporal greatness; only to those who have freed themselves from the clutches of sin, error, and selfishness attendant upon the lower personality; only to those who have paid the full penalty for every violation of the Divine Law. Those who fear this doctrine give evidence by this very fear that they have no conception of the Gate man must enter, of the Path man must travel, before he is qualified to hear the still small voice of the Father within, "Thou art my beloved Son in whom I am well pleased."

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, I will do it.

To ask in his name means to ask only of the Christ and the Father that are within us. Being within the temple, and asked by Him who is within the temple and dwells therein, it shall be granted. "I and the Father are one,"

and "Ye are the temples of the living God," cover the Law and all things; and he who denies does not know God. Whoever denies the Father and the Son, does not know either the Father or the Son. He who has learned to "ask in His name" does not ask for this, that, and the other. He is not tossed about by conflicting wishes and whims and motives. His wishes, his longings, his desires are all held in abeyance in the presence of the Infinite. When he asks, he creates, with full sanction of every attribute of his being.

LESSON FORTY

If we love the truth, we will do the will of Him who is the giver of all truth.

St. John 14:15-31.

15. If ye love me, keep my commandments.

If we truly love the light, we will obey the Divine Law that includes this commandment. If we love light more than darkness, we love the Christ. The Christ is the Light that is in the Soul. He is the Light that envelops the Soul. He is the Illumination, that which is born in glory when the Soul becomes Conscious, "the resurrection and the life."

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

The world cannot know the spirit of truth, because the world seeks only that which is of the senses. It seeks profits, that it may know the pleasures of the flesh. It subjects men to useless labor, to pain and to suffering and to misery, in order that it may satisfy its desires for the carnal and the sensual.

The world does not seek truth because truth would prevent taking advantage of the less fortunate. It fears truth, for truth would point out the curse of worldly things. The world does not seek truth, nor can it know truth. Only the mind that has awakened to the illusions of the senses will seek for truth; and it will find truth and be comforted by the spirit of truth.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

If we have sought for the truth and have found it; if we have lived the Divine Law and have become one with the Christ—then shall we live as long as the Christ lives, because we have become one with him.

The world cannot know of this life, because the Christ has nothing to do with the world. When the world seeks the Christ in sincerity and in truth, then will it find the Christ.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

When we have found the Christ; when we have prepared the temple so that the Father can dwell therein—then are we conscious of our Sonship, and then will we know that the Christ is in the Father, and we in the Christ.

21. He that hath my commandments, and keepeth them he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

To know the Divine Law and to live and do according to the Divine Law, is to love the Christ and to love the truth more than the pleasures of the carnal self. Otherwise, we would still follow after the pleasures of the flesh. To love the Law is to love the Father; and, as we love the Father, so does He love us, and will manifest through us.

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Judas is "that which praises the Lord." Iscariot is "he that destroys." Judas means the Illuminated Soul, that which has learned to know the Father, and praises the Father.

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

If we love the Christ, we will not only believe in that which He is, but we will keep His words—that is, we will think and act according to His words. To do this, is to become like Christ; and the Father will love us, because we have become like him. To do this is to become the temple of God; and both the Father and the Christ will take up their abode in the temple.

24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

When we have lived according to the Divine Law; when we have cleansed the temple through right thinking, right desiring, and right acting—then, the Christ comes (for it is the Christ to become a Conscious Individualized Soul). But this is not all, Illumination comes; and this is the Holy Ghost, this is the Comforter. While it is true that finding the Christ and receiving Illumination seem to be one and the same thing, yet there is a difference: the Illumination, the resurrection, is the receiving of the Holy Ghost.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

When man has found the kingdom of heaven—that is, when the Soul has become fully conscious and is become the Christ—then has man found peace; and, though at times there may be a fear in the heart, this fear will leave him.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

LESSON FORTY-ONE

He who has found the Father has become part of the Father and receives life from Him.

St. John 15:1-16.

1. I am the true vine, and my Father is the husbandman.
The Father is the root from which all things come. Christ is the vine, because he is nearest to the Father.
2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

All men that come unto the Christ—which is to say, all men that do the work, or bring forth the fruit, of the Christ—are the branches of the vine. He that does not the work of the Father, will be cut away; for he is a parasite

on the vine. The good husbandman cuts away the parasites, and they die; and the good vine brings forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.
4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Man of himself can do nothing. He is nothing. He is but a house of clay. The clay is his because he has received it from his parents; but the life that is in him belongs to the Creator, and may be taken from him at any moment. But, if man abides in the Christ—that is, if he does the works of the Christ—then does he become like the Christ, and his works are then the fruits of the vine.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Those who do not abide in Christ are they who live only for the carnal, sensual self. They are proud, and think that they have power because they accomplish things on the material plane; but they are like vines that bring not forth fruit. When the Spirit of life, which belongs to the Father, is taken away from them, it is found that they have builded nothing; that the divine spark which was within them is in the same inert state as when they received it from the Father, it is the talent which they buried, and it will be taken from them.

Having nothing, they will be cut off from the vine. That which was theirs, the personality, returns to the earth with the body. And all is destroyed; for it is burned, it is changed into its former elements.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

When we live according to the Divine Law and do the works that are in harmony, we bring forth much good fruit. As we bring forth good fruit, so do we build the Soul that shall live. When Illumination comes to us, then do we glorify God; for to become like him is to glorify him.

9. As the Father hath loved me, so have I loved you: continue ye in my love.
10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

This is to say that, if we keep the Divine Law and do the works that the Divine Law gives us to do, then do we abide in the love of the Father and become the Son of the Father, which is also the Christ.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
12. This is my commandment, That ye love one another, as I have loved you.

Greater things can no man do than to love others. Not only shall he love his friends, or those that do good to him, but also those that he thinks are his enemies and that do ill to him; for, if he knows the Divine Law, he will understand that none can be his enemy except the one that dwelleth within him.

If he knows the Christ and does the will of the Christ, he can have no enemies; but, if he does the will of the flesh, the carnal and sensual self, there is an enemy within.

13. Greater love hath no man than this, that a man lay down his life for his friends.

If we are willing to give the life, which is the desires of the flesh, for the life of the Soul, then have we done the

greatest thing that man can do; for, as we take the life of the flesh, we transmute the desires of the flesh into qualities of Soul, which becomes the Christ, the life everlasting.

14. Ye are my friends, if ye do whatsoever I command you.

We are friends of the Christ, the Illuminated Soul, only when we do that which is for the good of the Soul. If we do that which the flesh desires contrary to the best interests of the Soul, then we are not the friend of the Christ.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Man is a servant only so long as he must serve another, so long as he cannot be the master himself. When he has overcome, he is no longer a servant; but he is a fellow-worker with all those who have become the Sons of the Father.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

To ask "in his name" means to ask for that which the Divine Law grants to all those that obey its dictates.

If we so live as to become the Sons of the Father, then may we ask that which belongs to the Sons of the Father; it is by right ours, and will be granted to us.

LESSON FORTY-TWO

"Love one another."

St. John 15:17-27.

17. These things I command you, that ye love one another.

This is one of the greatest commandments given to man by his Maker; for upon this rest all the others.

If man loves his fellow men, he will deal fairly with them. He will not take advantage of them; but he will remunerate justly for all that he may receive from others. He will help his fellow man when in need of help. He will sympathize with him when in sorrow. He will give him the hand of friendship when he is down; and in all things will he deal fairly and justly, and thus remove the sorrow and the misery that now cover the face of the earth.

Wars will cease; for, if we love one another, we will cease to murder one another. Crimes will cease; for the poor will not need to steal and to commit crime in order to have the wherewith to live. Daughters of men will not be prostituted, because love does not admit of prostitution. When men love one another, the kingdom will have come on earth as it is in heaven.

18. If the world hate you, ye know that it hated me before it hated you.

If the world hates those who live according to the Divine Law, it hates the Father; but those who do the will of the Father need not care, for the Father will take care of his own.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

When we do the will of the world, we do the things that are of the flesh; and naturally the world will love us, for we are of the world. But when we are doing the will of the Father, which is the Divine law, then do we contrary to the will of the world; and that which antagonizes always brings hate and resentment.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

If the world condemns the Father in that it does not the will of the Father; if the world curses the Father because it lives in misery, not having obeyed the Divine Law—then, how shall he who obeys the Divine Law expect to be free from persecution? If the world curses the Father, it will surely curse those who do the will of the Father.

But the persecution of the world is of the flesh, and cannot hurt the Soul that is within man. If we do the right, if we obey the Divine Law, then we need not fear. “Fear not him who can destroy the body, but him who can destroy both body and soul.”

The world may persecute us, it may destroy the body; but only we ourselves, through disobedience to the Divine Law, can destroy our soul.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

If the Divine Law had not been given to men, they would not know the right from the wrong, and would not be held responsible for their acts. But the Law has been taught them. Each Messiah in turn has made the Law clearer, until now men know the Law and are responsible for all that they do.

25. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause.

Men have no reason to hate that which is good and just. Because they see that the truth deprives them of fleshly pleasures, do they hate those who teach the truth.

Men love to think that their little weaknesses are hidden,

that no one knows of them. When they find that others do know of them, and teach against them, they are full of hate.

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

LESSON FORTY-THREE

When the Spirit of truth, which is the Illumination, comes to man, he will know all truth.

St. John 16:1-21.

1. These things have I spoken unto you, that ye should not be offended.
2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Those who dare to speak the truth contrary to accepted creeds will be excommunicated from the churches, which know not the Father. Moreover, it is considered an honor to destroy those who teach the truth contrary to the established order of things. However, let this fact deter no one from seeking "the truth, the way, and the life." For the consciousness of truth is its own reward. Persecution, misunderstanding of friends, disapproval of relatives—such things as these, what are they in comparison with greatness of Soul which towers superior to all hindrances, and considers them nothing but trivial incidents of the moment?

3. And these things will they do unto you, because they have not known the Father, nor me.
4. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

And these things I said not unto you at the beginning, because I was with you.

5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
6. But because I have said these things unto you, sorrow hath filled your heart.
7. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

If the Son of man does not give place to the Son of God, then Divine illumination cannot take place. Unless Divine Illumination does take place, the Holy Ghost, which is the Divine Fire, or the Comforter, cannot come to the Soul.

In giving birth to newness of life, there is always sorrow and pain. When the mind awakens to the truth, and gives up and effaces and renounces its self-thoughts and its self-desires, there is a new birth, and there is sorrow and pain. So must there be sorrow and pain when the Son of man makes place for the Son of God, so that the Comforter may come.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9. Of sin because they believe not on me;
10. Of righteousness, because I go to my Father, and ye see me no more;
11. Of judgment, because the prince of this world is judged.
12. I have yet many things to say unto you, but ye cannot bear them now.
13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you all things.

Truth can come to man only by degrees. As he lives the true life and as the mind creates new conditions, building the Soul which is to be immortal, new truths will gradually and continually come to it until all things are made plain.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.
15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

When the mind has awakened to the truth, it has become the Son of man. In other words, the Awakened Mind is the Son of man. It does the will of the Father, and, through obedience to the Divine Law, causes the Christ to come forth. But, before the Christ can come forth, the Son of man must have become the Son of God, which in reality is the Christ. The Son of man, or the Awakened Mind, must be crucified—which is to say, it must be changed, or transmuted, into the Son of God. After it is crucified, it must be buried; and man is then in darkness for a time. But the Son of God comes forth from this change, and is now the Christ, he that is drawn up and transmuted. He which was the Son of man is now the Son of God, and is again with man. In still other words, that which was the Awakened Mind has become the Illumined Soul.

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?
18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?
20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.
21. A woman when she is in travail hath sorrow, because

her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

The reference made by Jesus to the woman in travail proves conclusively that he had reference to the birth of the Son of God.

While the birth is taking place, there is sorrow and there is pain, there seems to be darkness—the hour of the coming forth of a new being is at hand. But when the child is born, there is joy; and then does the darkness pass away.

LESSON FORTY-FOUR

He that has found the Father in the temple is never alone:
for the Father is ever with him.

St. John 16:22-33.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

When we have become Illuminated and have received the baptism by Fire, we have received that which, though man may take our life, he cannot take from us; because it belongs not to man, but to the Father.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

When we ask for nothing, we trust in the Father; and the Father will give us all things that we need. "Seek ye first the kingdom of heaven, and all things shall be added." When we have sought and found this kingdom, and have become one with the Father, He knows the things we need before we can ask for them; and He will give them to us.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Before this—that is to say, before he has found the Christ—man may have believed in a Christ; but he asked, not in the name of the Christ, but in the name of his own fleshly desires. He did not know the Christ; therefore he could not ask in his name. What he desired he asked for, because the self wanted them.

25. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Jesus here admits that there is a hidden meaning in all that he taught, besides the apparent meaning. This is in accordance with oriental custom. Enlightened teachers of the East taught all things in symbolism. There was one meaning for the masses who could not comprehend the deeper significance, and one for the few who could understand the higher interpretation. Each meaning was good and right for those to whom it was adapted. But, on account of this twofold meaning, it is difficult to interpret the teachings of Jesus and make them perfectly clear to all.

26. At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you:
27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
28. I came forth from the Father, and I am come into the world: again, I leave the world, and go to the Father.

The Christ came from the Father in the form of the divine spark such as is in all men. The Christ returned to the Father when he had attained Consciousness of the Father. The Christ came from the Father in an inert, potential, dormant, non-conscious, non-individualized, non-dynamic state. The Christ returned to the Father as a dynamic, active, conscious, Individualized Soul.

Man is given free-will, free choice of action. He can live for the cravings of the fleshly nature alone; or, he is at lib-

erty to change the cravings of the flesh into desires, thoughts, and longings that are in harmony with the Divine Ideal. To do the latter is to do the will of God. Through this process of change, he arouses and awakens the latent divine spark within his being. It becomes the Illumined, Individualized Soul, because he has transmuted the fleshly, carnal nature, the personality, into qualities of a Godly Individuality. When this is accomplished, the divine spark has become the Christ. The Christ returns to the Father; for both the Christ and the Father dwell in the temple. Through the same process that awakened the Soul and brought forth the Christ, the temple has been purified and made a fit dwelling place for the Father and the Christ.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
31. Jesus answered them, Do ye now believe?
32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

In the world there is no peace. All is strife and a mad rush after that which gives pleasure to the senses. In the Soul of man, when it has become Illuminated—there, and there only, is peace.

LESSON FORTY-FIVE

When man overcomes the desires of the flesh, he is given eternal life, which is, Immortality.

St. John 17:1-26.

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

The hour had come for the change. Jesus had completely overcome the flesh. The transmutation process had been perfected; and he had become the Christ. The time was now come when the Son of man should become the Son of God. In order that this might be accomplished, a death struggle was necessary. It was necessary for the Son of man to pass through the agony of death, so that the Son of God should come forth, and be glorified. This means baptism by the Holy Ghost; thus, is God glorified.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.
5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus, the man of flesh, had obeyed the Divine Law in all things. He feared no man, but did the will of the Father. The divine spark within him, which had been with the Father from all time and which was given him at birth, he had awakened and developed and brought into Individualized Consciousness; and he now only awaited the final Illumination.

6. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word.
7. Now they have known that all things whatsoever thou hast given me are of thee.
8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
10. And all mine are thine, and thine are mine; and I am glorified in them.
11. And now I am no more in the world, but these are in the world, and I came to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.
16. They are not of the world, even as I am not of the world.
17. Sanctify them through thy truth: thy word is truth.
18. As thou hast sent me into the world, even so have I also sent them into the world.
19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;
21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:
23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

It was not the intention of Jesus to ask the Father that his disciples and those that should do the will of the Father might behold his own (Jesus's) glory, but that those who should do the will of the Father and obey the Divine Law might in like manner be glorified and behold the glory of their own Illumination, even as he should behold his own.

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

This whole chapter is a Song of Resume—that is to say, it is a resume of all that took place in the ministry of Jesus on earth.

More than this, it is a song of Love in sorrow. A prayer to the Father to take care of those whom he loved. It is such a song as might issue forth from the heart of a mother who loves her children, but who is forced to leave them to a cold and unsympathetic world.

It is a plea from the heart—a heart laden and weighted

down with the sorrow that comes when one must leave many life-long companions whom one loves dearly.

It is a song nevertheless that has much of glory in it, leaving the impression that all things had been done well and that the Father would take care of his own.

Nowhere else is shown the beauty of the Soul of Jesus as in this mighty song from the Heart to the Father.

LESSON FORTY-SIX

Men of the flesh honor shrewdness and sharp dealings more than righteousness; Barabbas more than the Christ.

St. John 18:1-40.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Cedron means "the place where dwells sadness." Jesus was sad in heart.

2. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.
6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.
7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.
10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
12. Then the band and the captain and officers of the Jews took Jesus, and bound him,
13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.
18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
19. The high priest then asked Jesus of his disciples, and of his doctrine.
20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?
23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
24. Now Annas had sent him bound unto Caiaphas the high priest.
25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.
26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27. Peter then denied again: and immediately the cock crew.
28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.
29. Pilate then went out unto them, and said, What accusation bring ye against this man?
30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Truly was Jesus a king, not a king of the world, but of that greater realm wherein goodness rules instead of the passions of men.

He came not to set up a temporal kingdom, but to set up a Spiritual kingdom, wherein the Souls of men should rule, and not the passions of the carnal self.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

The query of Pilate has come down the ages. And what is truth? He who desires to know the truth will not find it in the schools of men. But, if he will obey the Divine Law, if he will use the mind to build the Conscious Soul, then will he become Illuminated; and through this Illumination is the temple of God prepared. God will come to dwell in the temple; and the Soul of man, which is the Christ, will be one with God. And the Father will then teach him the truth, for He "is the truth and the life," He is "the life and the resurrection."

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
40. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Barabbas means “the son of shame.” This is the shame of the Pharisees and high priests, that they should destroy him who had come to harm no man, but to show men “the Way, the Truth, and the Life.”

LESSON FORTY-SEVEN

All men that have found the Christ are as brethren; for their Father is One.

St. John 19:1-27.

1. Then Pilate therefore took Jesus, and scourged him.
2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
3. And said, Hail, King of the Jews! and they smote him with their hands.
4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault with him.
5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!
6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.
7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
8. When Pilate therefore heard that saying, he was the more afraid;
9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

He that, having found the Christ, would again turn back, or deliver the Christ to the flesh, which is the ruler of men, commits the greatest of sins. For he has known the truth, but crucifies the truth; and he that so crucifies the truth hath the blood of Christ on his hands, and has worked unto destruction.

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.
17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:
18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.
19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title then read many of the Jews. For the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.
21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
22. Pilate answered, What I have written I have written.

The greatest truth that man ever wrote were the few words that Pilate placed on the Cross; for Jesus was in very truth the King of the Jews. A greater King than he they never had; and, had they obeyed the Laws he gave them, they would have become the Children of God. Theirs was the opportunity to obey the Law and to become the Sons of God; but they denied the Christ.

Pilate recognized the Christ, but could in no way help himself and obey the Law. The divine fiat had been cast forth that thus should it be; and even so, had he refused the demands of the Jews, he would have been called a traitor to Caesar because Jesus had been accused of trying to set up a kingdom in opposition to Caesar.

23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.
24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Love is God, and God is Love. Love makes all men equal.

Through the love that the mother of Jesus bore him, and through the love that Jesus bore to both his mother and the disciple, they became as one; and the disciple took the mother of Jesus to his heart as his own.

Moreover, not only had Jesus obeyed the Divine Law, but his mother had obeyed it before him, and the disciple with him.

The Father which Jesus had found within the temple, through the Illumination, was therefore also the Father that had been found both by the mother of Jesus and by the disciple; and they were as one.

LESSON FORTY-EIGHT

When we live according to the Divine Law, not only is the Soul become Illuminated and Conscious, but the body is so purified that there is no evil in it: not a bone is broken; but it is whole—which is to say, *holy*. The flesh, or rather, the desires of the flesh, are dead.

28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Jesus had fulfilled his mission. He had obeyed the Law, and had taught others “the way”—the methods—of obedience, and the results of obedience.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

At the parting there is always bitterness. Though we know that the friends we leave will be well taken care of, and though we know it is for our best, there is always a pang at the parting.

The end was near. The parting of the ways had come, and he felt the pang of the parting. This was the smart, it was like vinegar.

Jesus gave up the ghost. The Spirit, which is the principle of life, left the body. "The ghost" referred to here is the life principle. The Holy Ghost, which was to come to the Divine Soul, was the Fire of the Soul, or the Life of the Soul, just as the ghost was the life of the body.

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.
32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
33. But when they came to Jesus, and saw that he was dead already, they brake not his legs:
34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
35. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.
36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.
37. And again another scripture saith, They shall look on him whom they pierced.
38. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.
40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man laid.
42. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

LESSON FORTY-NINE

Through absolute obedience to the Divine Law, the Soul may be builded and become Conscious; and man is then become a Conscious Individualized Soul. Moreover, through obedience, the body may be so purified that it becomes pure Æth and part of the Soul, so that where the Soul is, there may be the body also; because it has become the Soul.

St. John 20:1-18.

1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

There was no longer any weight to hold the Soul down. The weight of the Soul is the body; and the weight of the body are the carnal desires and tendencies. When these are all removed, then does the body become light. It is purified, freed from all evil. Evil is the only weight that can hold the Soul to earth. When the evil is removed from the flesh, the flesh becomes light; and all that is light goeth upward.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto

them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other disciple, and came to the sepulchre.
4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.
5. And he stooped down, and looking in, saw the linen clothes lying; yet went he not in.
6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.
7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
8. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
9. For as yet they knew not the scripture, that he must rise again from the dead.
10. Then the disciples went away again unto their own home.
11. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,
12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14. And when she had thus said, she turned herself back, saw Jesus standing, and knew not that it was Jesus.
15. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say Master.

17. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

It seems strange that this woman, who had been of ill repute, should first see the Christ after his resurrection. But it is not strange when we consider that from the very beginning she gave the dearest possession that she had to him—which is to say, she gave up all that she had been doing, all that had brought both pleasure and profit to the body, in order that she might follow him.

The disciples gave up their homes and followed him wherever he went, and helped in the work; but there was always something which caused them to doubt, and not to recognize fully the Christ. But with Mary Magdalene it was different. From the first, from the time she made the change, she gave up everything. She had not a doubt, not a fear. She was a woman, with the intuition of a woman; and neither fear of ridicule nor death could change her.

Before the awaking of the Soul comes, in that middle state when the desires of the flesh and of the self have been given up, just before the Arising of the Christ—which is to say, just before the awakening of the Soul—there is sorrow and weeping. For the body is as dead, and the Soul is not yet awake; and we know not where we are.

Then comes the awakening, and the Christ stands before us. The Soul has become Conscious and recognizes itself.

It is like a sleep. We live; but the faculties are asleep, we awaken; and for a moment we scarcely know where we are and who we are. It is a moment of doubt, a moment of non-entity. It is the same at the transition from the dead self to the arisen Christ.

And now is the danger point. The Soul is not yet fully balanced, it has not yet fully ascended to the Father, nor

received the baptism of the Holy Ghost, it is not yet fully cleansed; and there is great danger that it may slip back into the dead self and there meet destruction.

LESSON FIFTY

Through faith in the Divine Law will we do the will of the Divine Law; and, through obedience to the Divine Law, will we become the dispensers of the Divine Law; and therefore the Christ, which is the Son of God; for Jesus said: "Is it not written in your law, I said, Ye are gods?"

St. John 20:19-31.

19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

The first day of the week—that is, the beginning of a new life.

At the beginning of the new life there is always fear, the fear that the Jews, or the flesh, may be too strong, and cause us to turn back. But the awakening has come. Jesus, which is now the Christ, the Illuminated, Individualized Soul, stands before us.

20. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

As long as man has to contend with the flesh, even though purified, there is still some doubt in him; for such is man.

21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so I sent you.

With the assurance that the Soul lives, there comes peace;

for with that assurance comes the knowledge that the Father is in the temple and watches carefully over his own.

22. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost.

When the assurance is given us that we have found the Father, then does the Illumination of the Soul take place. It is the resurrection from the flesh which was dead and is now become part of the Christ. This Divine Illumination is the Holy Ghost, it is the Baptism of Fire, and comes upon man like a breath.

23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Knowing the truth and having experienced the truth, we are now prepared to teach "the Way, the Truth, and the Life" to others. If they will obey the Divine Law as we teach them, then will they become free from sin, and from evil; for they will transmute the desires of the flesh, whence comes all evil, into the desires which are from the Father.

They that will not obey the Laws as we shall teach them, are not forgiven their sins, because they hold to them. Only according to their works shall it be unto them, only through obedience can they become free.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord, But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe.

Faith, or mere belief, in that which others teach us cannot bring salvation to us. Only as we ourselves live in harmony with the Divine Law and thereby transmute the flesh into a living Soul; only as we pass through the death of the self, and the resurrection of the Christ, can we *know* the

Christ. Faith is not in itself Regeneration; but the works of faith bring Regeneration, which is the Salvation of the Soul.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my Master.

Only after Thomas had shut the door of the self and had himself lived in harmony with the Divine Law and had experienced the Divine Illumination, could he believe; and then *he knew*.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Those who believe without having seen the Christ will do the works of the Christ. If they do this, then truly are they blessed. They will come to be like him and then they will see him; for to do the will of the Father is to become like the Father.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Believing, you will do the works that Jesus did, and will have life eternal; because through your works will you become the Christ.

LESSON FIFTY-ONE

When we obey the Divine Law, we will be able to manifest the works of the Father. As we manifest the Father, so will we draw others unto us that we may teach them the Law and help them to become free from sin, and as they become free from evil, they will know the Father.

St. John 21 :1-25.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.
2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.
3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
5. Then Jesus saith unto them, Children, have ye any meat? they answered him, No.
6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

He who tries to accomplish anything without considering the Divine Law may succeed for a time; but his success is not lasting. But, if he works in harmony with the Divine Law, then will he find lasting success.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto

him, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.
9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
10. Jesus saith unto them, Bring of the fish which ye have now caught.
11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

When we love the good, we will do the will of the Divine Law; for it is the word of the Father who is our God. We cannot love God and disobey the Law, and in this is the judgment; for he who loves God will do the Will of God, while he who loves not the Law will do the will of the flesh.

18. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto Peter, Follow me.
20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
21. Peter seeing him saith to Jesus, Lord, and what shall this man do?
22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

If we love the Father we will do his will. We will do his works; for we must follow him. To follow him means that *we must follow him in his works, we must do the works that he does.*

It does not concern us what another may do. Our duty is to follow the guidance that is for ourselves, and to see to it that we are justified in our works.

We are responsible only for ourselves. We must do our duty to ourselves and to others; and it is not given us to judge another since we can know the heart of no man.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?
24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.
25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

LESSON FIFTY-TWO

Esoteric Interpretation of the Crucifixion as an Historic Event in the Life of Jesus.

Ever since the world began, when the time was ripe for a new leader or a new Messiah, a leader or a Messiah has come forth. In each case, he has comprehended conditions at a glance, has taken hold of them, and tried to change them for the better. Thus, we find that, when a leader of men is necessary, forward steps a man, one who may not seem to have been prepared previously, and leads on to victory.

A cycle ago, at the beginning of the Christian era, conditions had come to such a pass that few things were regarded sacred, and few of the deeper truths were understood by recognized leaders in the religious world. The Pharisees and scribes, men then in power, although having the laws of Moses, refused to live according to them. Consequently, their lives and characters did not personify the true teachings. They were as blind leaders of the blind; and religion was a form, merely a conventionality. Either the world must have a new leader and a true advocate of the Divine Law or it would drop into hopeless materialism, a condition that has no respect for the laws of God, morality, honor, or anything else that makes man different from the beast.

The prophets had prophesied that a great teacher or Messiah would come, one who not only should understand the Law, but should live it, and therefore manifest it to the world. The people therefore looked forward to the coming of such a teacher. In due time, in accordance with the "law of demand and supply," a great Soul was born to the one prepared to give birth to him.

This child, being born under proper conditions, was placed with the proper people for instructions. Among a class of people then called Essenes, he was taught the Divine Law. The instructions and the training to which he

was subjected, required him to live according to the Law, not according to the letter of it only, but according to the spirit as well. He had to comply with the divine standards as they pertain to relations with mankind, usually thought of as ethical, or moral, codes. But, what is of even greater importance, he made application of the Law in another way, namely: he made conscious, deliberate, intelligent effort to develop the Divine Spark of a Soul within his nature (already highly developed and unfolded) that it might attain to full and complete Individualized Soul Consciousness, or Christhood.

After Jesus had partly accomplished this, it was time for him to go among the people and there, through actual work and service, to finish the development of his Soul so that he should in truth become the Christ, and exemplify to humanity the Christ Potency as the Saviour of the world. We learn of his ministry through the records left us: how he went about doing good; how he taught men "the way, the truth, and the life;" and how he healed them and taught them that it was for his true and faithful followers to have like power, and even greater.

Through continual obedience to the Divine Law, he more and more purified the flesh, until his nature was no longer subject to the desires of the flesh or to earthly tendencies. Through habitual compliance with the law of positive, constructive thought; through right thinking and right living in every department of life; through constant obedience to the Law of Love and Forgiveness, even the elements of his body were being constantly transmuted into qualities of Soul. Even the very elements of the body were becoming pure Æth.

As this process of purification continued, he gained more and more power, and could do greater works. But, as he did greater works, so was the wrath of those in power turned against him more and more. Religious leaders considered that there was but one way to save their standing and influence, and that was by the death of him who was gradually taking the people away from them.

To this end did they scheme. Jesus knew this. But he understood the Divine Law, he realized that they could do him no real harm. He understood the possibility of spiritualizing, or Æthizing, the body—a truth in which he had thoroughly trained himself under the guidance of the Law itself. He knew that, if the body was sufficiently purified, and if the powers of body and mind had been used faithfully to build an Immortal Soul, efforts of others to take his life would be futile. They might put him through something that resembled death; but he realized that the Conscious Soul within, which was the true power of his universe, would lose consciousness only for the moment. He knew that he would be able to raise up the body since it was really become part of the Soul. He knew that true Master-ship enables one to call together the disintegrated and scattered elements of the body, if need be; for, through a prolonged process of purification, they become pure Æth essences.

This knowledge, this consciousness, this realization, preserved Jesus in tranquility of Soul, even when the narrow-minded rulers were plotting to take his life.

What Jesus foresaw as his experience, actually took place. The climax of opposition that resulted in the crucifixion, became for Jesus the climax of glorification. Though crucified, dead, and buried, his body was only passing through the final fires of purification. It stood the test. The elements composing the body had passed from the realm of the physical to the realm of the Æthic, or the ethereal. They had become pure Æth. Only for the moment of transition, did the Soul lose consciousness. Had the body been mere physical substance, had it still contained carnal elements, he could not have raised it. But there was nothing carnal remaining. The earth principle had been completely transmuted into qualities of Æth, or Soul. Its essences had been thoroughly transmuted into qualities finer, lighter, purer, and more ethereal than the physical; consequently, the body was not of the earth. Through the process of purification, it had become lighter than the earth

so that he could take it up and use it at will. It is recognized as a chemical law that only that which is as heavy as the earth can be held to the earth; that which is lighter tends upward, continuing to go upward according to its lightness—that is, according to its spirituality, or better, its soulfulness. The lightness and the purity and the fineness of the essences composing the body make them submissive and obedient to a call or command from the Soul that has been consciously using them as a vehicle on the earth plane.

We are told that Elijah “ascended to heaven in a chariot of fire.” What was this chariot of fire? What, but the spiritualized essences of a purified body? What, but Æthic substance? What can be a chariot of fire other than the cloud, or the aura, of pure Æth that envelopes the Soul that has attained Christhood and complete Mastership. This, the climax of Illumination! This, the goal of Christhood, to ascend to the Father in a chariot of fire! This, the ultimate end and aim of the Great Work—transmutation of the gross and the earthly into the fiery cloud of purity and divinity!

When Mary Magdalene first recognized the risen Christ, he said unto her: “Touch me not; for I am not yet ascended unto my Father.” Why did he say, “Touch me not”? Because his newly arisen body, like a battery freshly charged with electricity, was alive with pure Æth Fire. To touch it at that moment would have incurred danger, as there is danger in touching a live electric wire. As the risen Master mingled among earth conditions, his body became enveloped in grosser elements which served as a shell of protection—a protection to bodies of inferior development with which he came in contact on the human plane before his final ascension to the Father.

To the many, these deeply esoteric truths are veiled; for the undeveloped soul cannot comprehend them. But, to the Illumined Soul, they throb with life and power. Remember, esoteric truth reveals itself to the understanding in proportion as the Soul itself has become a dynamic center of life and power.

Thus, Jesus exemplified full and complete Mastership. We are to accept it as an historic fact that he was crucified, that he literally passed through the transition called death, and that his body was buried in the tomb. Furthermore, we are to accept it as an historic fact that he literally and truly raised his body from the dead and that he took it up again as a vehicle of communication among men. Further still, we are to accept it as a fact that Jesus thus demonstrated to the world a power that belongs potentially to all men, and that the possibility of full and complete Mastership is given to all. Such Mastership is offered to all alike—mastery over the self, mastery over one's own thoughts and feelings and words and deeds, a mastery that insures such purity and nobility of thought and motive that the earth principle may be transmuted into pure Æth.

A mastery that interferes with the freedom of other lives is promised to no one. Jesus did nothing to prevent the taunts and the mockery of onlookers; but he manifested Christhood and true Mastership in the tenderness and the compassion that enabled him to say: "Father, forgive them, for they know not what they do." A charlatan, or a mere wonder-worker, might have exercised an abnormal and perverted will-power to coerce or to restrain or to prevent the jeers and the taunts of disbelievers. The superiority of the Christ is seen in the fact that, in the midst of mockery, he preserved a tranquility of Soul that enabled him to "lay down the body and to take it up again."

All this Jesus did, not to demonstrate a power reserved for him alone among mortals, but to prove and to illustrate to the world the power that belongs by divine right to mankind generally. This he could do only because he had been scrupulously obedient, even in minutest details, to the Divine Law of his own Being. This he could do because, in small things as well as in great, he had been obedient to the Law of Love.

Let each one who reads these lines, ponder well their import, and seek to understand the Christic Law of his own

Inner Being; and, in so far as he understands the Law, let him obey. Thus will the light come to him. Thus will the Christ Flame radiate its warmth of love and its light of understanding throughout his Soul.

LESSON FIFTY-THREE

Esoteric Interpretation of the Crucifixion as it concerns Mankind generally.

Man is placed on earth through his earth parents. His parents give him a body. God gives him the breath of life, which is called the spirit. God also places within him at birth a tiny spark, or seed, of the divine nature. This, the divine spark of a soul, is a part of God. It belongs to God so long as man does not develop it or make use of it. Man also has a mind; but the mind is the result of the combination of body, spirit, and the divine spark of a soul. It is not immortal, or eternal, as an entity. Accurately speaking, the mind is the workman that is to build a house, the Immortal Soul. It is at liberty, however, to build on the sands or upon a rock.

The mind of man receives impressions from two sides, the soulual and the fleshly. Through association with people and ideas, it becomes awakened to the Divine Law in its ethical and moral aspects and in its standards of right and justice and fair dealing in the practical affairs of life. On the other side, it is influenced and actuated by impressions and desires that originate in the flesh and in the fleshly personality. This dual receiving of impressions gives man a dual nature, so to speak, and leads to a conflict within himself.

The desires of the flesh have the better of the conflict in the beginning, because they always pertain to things that can be seen and felt and heard. Therefore, through the dominant inclinations of the flesh and of the fleshly personality, it is said that man is following the flesh. The "di-

vine urge'' within is quickened and active to an extent, and seems to beckon to higher and better things; yet it cannot point to anything tangible or outwardly visible that it desires. Therefore, the carnal man is prone to consider the promptings of "the divine urge" as foolish. These promptings from two sides result in a discordant nature, and man is in the unhappy state of inner turmoil and unrest. He is uncertain which voice to believe, and which to follow. This is carnal man. The more sensual he is, the less he recognizes the divine promptings within silently beckoning him to nobler and purer and more profitable things. Indeed, it is possible for him to give the lower tendencies such supremacy in his nature and to live such an ignoble life that "the divine urge" is lost to view or covered up altogether. But of this point nothing more need be said here.

To follow the other possibility, the possibility of giving supremacy to the soulual side of his nature: the more man heeds the warning and the guidance of the inner prompting, the more he comes to realize that fleshly and perishable things have for him no sure help, no sure reward. Through suffering, losses, sorrow, illness, he comes more and more to seek help and comfort and guidance from the Within, the Divine Center, or from some superior Power to which he prays (for he may not yet have recognized that the superior power to which he prays has its center within his own being). He looks more and more beyond temporal interests for light and solace and knowledge, until finally his mind is fully convinced of the fact that all superior and satisfying interests are connected with the Soul and with the Inner Light. He sees that the flesh is perishable; that the mind is perishable; that the Soul is the only feature of his existence that possesses the possibilities of eternal life. As these truths dawn on him more and more clearly, he tries more and more to live in harmony with them.

In time, he comes to see that the standards of right and justice and love in the world of activities are but one aspect of the Divine Law—the Law of the universe. Hitherto, he has been considering ethics and morals and justice and un-

selfishness and right living in relations with men as the only aspect, the only requirement, of the Divine Law. Gradually, it may be very gradually, the truth dawns on him that correct morals and perfect ethics can never merely of themselves satisfy the deeper cravings of his nature.

The deepening of his desire for inner victory, for right thinking and right feeling; the craving for an understanding of the deeper things of life; the longing to understand the Divine Law in its esoteric sense; the craving for harmony within himself—these things lead him to earnest search and eager investigation. Prejudice after prejudice falls away. Opinions, hitherto settled and pronounced, lose their hold upon him; and his nature becomes more and more open to the deeper things of the Law.

But, as the desire for deeper and truer knowledge increases; as the desire for a truer and a purer thought-victory deepens; as the longing for right thinking and right feeling intensifies; so, also, does the conflict in his nature deepen and increase and intensify. The seriousness of the task of overcoming the undesirable tendencies of his own inner, hidden thought kingdom leads him more earnestly to seek “the way, the truth, and the life” whereby he may be enabled to gain the superior mastery he so much desires. To understand “the way, the truth, and the life” that underlie moral and ethical standards of right living in relations with men—one aspect of the Divine Law—is not so difficult. But to determine “the way, the truth, and the life” whereby one may establish the Christ Ideal as an ever-present vitalizing principle and dynamic force in one’s own interior thought world—another aspect of the Divine Law—this is more difficult. But, if he persists in heeding the light that is already his, and in obeying the Law as he already understands it, fuller and fuller light and a clearer and still clearer knowledge of the Law become his.

Eventually, he comes to see something very specific and definite in Jesus’s words: “I am the way, the truth, and the life.” He sees that, in order to know “the truth” that sets one free from sin and error of thought; in order to

know "the mode of life" that is an exponent of the Divine Law; in order to know "the way" of salvation, he must develop the Christ of his own being, he must seek the kingdom of heaven within.

He may have long been convinced that the Christ potentiality is in every man; that the divine spark of a soul is in every human creature; that the kingdom of heaven is latent in every being. For these principles are one feature of the Divine Law. But now he becomes convinced that there is a still deeper aspect even of the esoteric features of the Divine Law, namely: *that there comes a time in man's experience when he must make definite, specific application of the Law in developing the Christ potentiality within his own being.*

There are divine laws, (often called natural laws, properly so-called, too) which underlie nature's forces, fire, air, water, magnetism, electricity. Man may gain practical knowledge of these laws, so that he may harness and guide and control, and make use of them for his own good. Likewise, there are divine laws (often called psychological principles, properly so-called, too) which underlie the invisible forces of man's interior kingdom, his "kingdom of heaven." Furthermore, it is possible for man to gain a practical knowledge of these laws and principles; it is possible for him, through accurate knowledge of the creative functions of thought and through obedience to the divine standards of thought mastery, to harness and to guide and to control, and to make practical use of, the finer forces of his own interior kingdom, his own universe.

There comes a time in his experience when man cannot be satisfied; he cannot find peace and harmony within himself, until he learns to make practical application of the Divine Law in fanning the spark of divinity in his own nature into an all-consuming Flame of Christ Potency. The laws and the principles underlying the feeding and the nurturing of the Christ Flame are what Jesus referred to as the esoteric significance of "the way, the truth, and the life." "The way" involves a systematic course of self-training

and self-discipline; "the truth" involves a comprehensive, ever-expanding knowledge of the Divine Law, the Christic Interpretation; "the life" involves an intelligent system or mode of simple, healthful living—all conducive to developing a conscious, dynamic, vitalizing Christ Flame, or Individualized Soul Consciousness.

The mind of man thus becomes thoroughly and fully awakened to the sacred mission of directing its own creative powers toward fanning and feeding the fire of the soul, which is already partially awakened and quickened to activity and already partially illuminated. He must purify, cleanse, and refine the desires of the heart; he must refuse to gratify the cravings of a selfish personality; he must encourage and cultivate the qualities both of strength and of grace that represent the Christ Ideal. This process of transmuting lower tendencies into higher; of removing the dross and the poisonous taints of carnality by subjecting them to the consuming Flame of the Christ Love; of refining the coarser, heavier vibrations of his nature; of denying the unworthy and unnecessary desires of the flesh, and of replacing them with the purer desires of the Soul—this process is a Crucifixion. From this point of view, the crucifixion is not an instantaneous act, but a prolonged process.

It is a period often attended by sorrow and suffering. But the mind that is fully aroused to its mission will not give up; and with every victory comes greater strength; with every conquest comes renewed courage. This process continues and the Soul grows apace, and finally attains consciousness of itself and of the Infinite. The personality, which represents the carnal man, is transmuted into the Individuality, which represents the Soulual Man. Thus in conscious experience man attains Christhood.

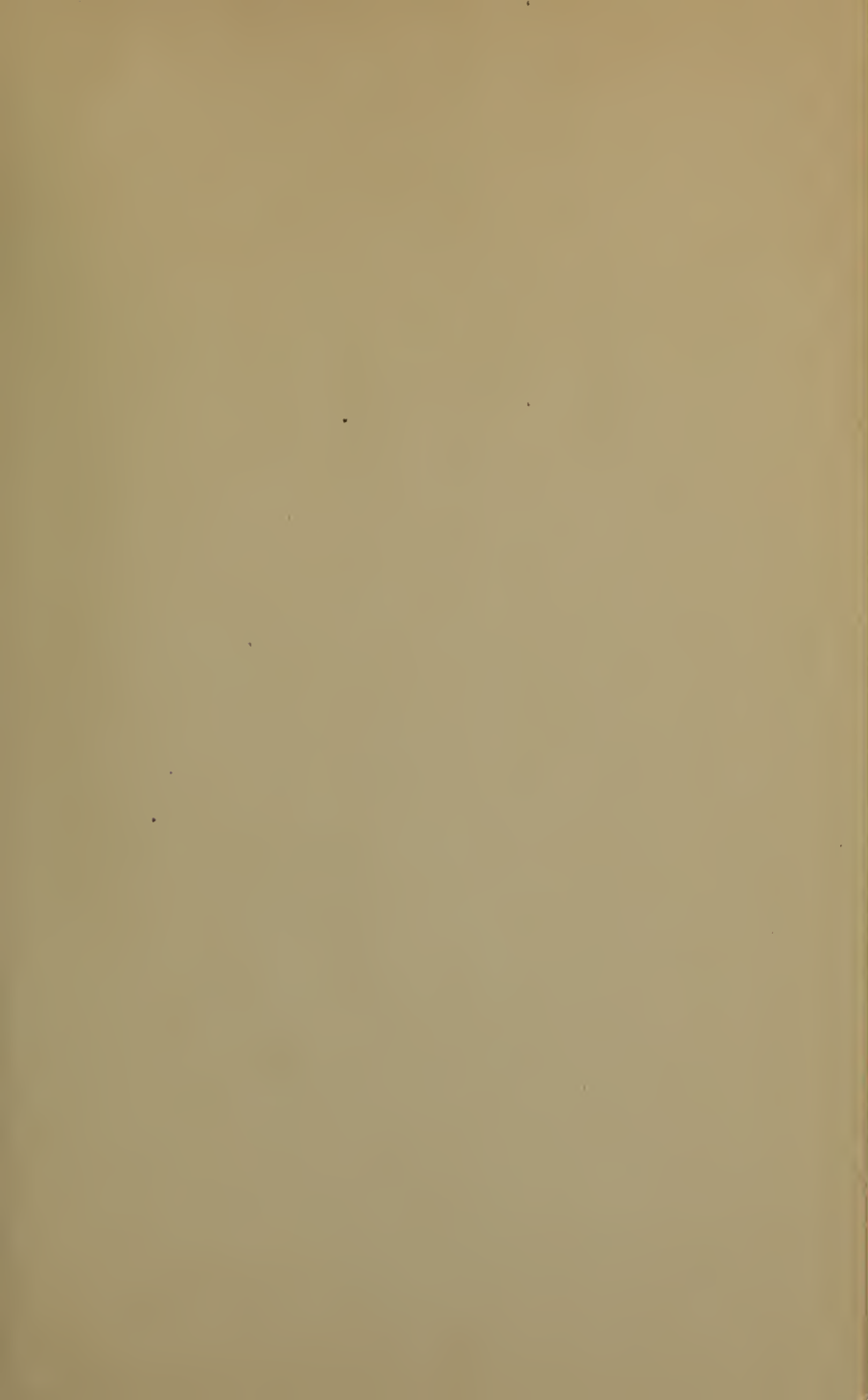
But the culminating crisis of the crucifixion, nevertheless, is yet to be reached. The body, which has been transmuted, must go through the final fire; and this is the death of all that remains of the carnal body. There is a moment of unconsciousness, the body is dead, it is buried, it is unconscious. And now arises the Soul; and, through its aris-

ing, it is glorified. It has been baptized with the Holy Ghost as with Fire. It is the Son of the living God. It knows the Father and is at one with the Father.

This is the climax of Illumination. This is the Resurrection that follows the final crucifixion and burial. This is the end and the goal of the Great Work. This is the triumph of Love in human experience. The Christ Flame is the Flame of Universal Love. John, the Philosopher of Love, reveals in his Gospel the power of Love to redeem the soul of man from the entanglements of materiality in which it has become involved by reason of its earthly pilgrimage. More than this, he reveals the power of Love to lay down the body and to raise it up again; the power of Love to glorify the sting of death; the power of Love to demonstrate that death is swallowed up in victory.

“Behold what love, what boundless love, the Father hath bestowed upon us that we should be called the sons of God.”

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